Vivek Pradīpikā



Tīrath Singh Nirmalā

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

Vivek Pradīpikā

A Commentary on

The Bibeksār of Bhāī Aḍaṇ Shāh

By

Tīrath Singh Nirmalā

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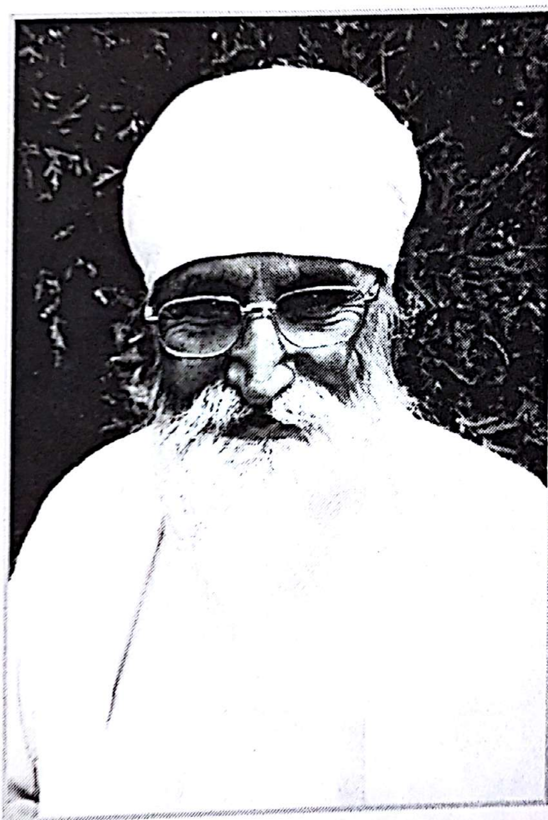
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To the revered memory of

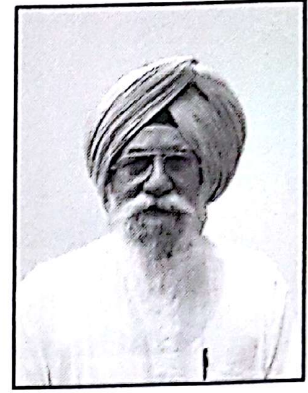
Srīmān 108 Mahant Sant Tīrath Singh Jī Sevāpanthī



(1925-2008)

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ਸੁੱਚਾ ਸਿੰਘ



Foreword by

Srīmān Sant Sher Singh Jī Nirmalā

Right from time immemorial to the present era the Vedas, Purāṇas, Shāstras, Gurbāṇī, Bhagatbāṇī have imbibed mankind with divine revelations. Likewise *Bibeksār* is a unique mystical treatise that leads to self-realisation, inner transformation and spiritual enlightenment. It consists of a sublime spiritual dialogue between the gurū (Bhāī Aḍaṇ Shāh) and the shish (Bhāī Dyā Rām). The gurū generates longing for the wisdom and divine love through service (sevā) and meditation (dhyān), which together form the spiritual journey purifying the body, mind and soul. The seed of divine will is always present within us, it will grow, sprout and blossom, no sooner does the gurū provide a nourishing environment for it. Thus it seems there is an essential need to preserve Bhāī Aḍaṇ Shāh's celestial words for the whole world and for all time.

It really gives me immense pleasure to introduce this vigorous translation into English with illuminative annotations and comprehensive commentary of the *Bibeksār* by Sant Tīrath Singh Jī Nirmalā. He has thoroughly explored the teachings within and delved deep into the mystical traditions descending from the Vedāntic to the Gurū's times. He has supported the commentary by adopting appropriate quotations (shabads) not only from Gurbāṇī but from Sanskrit literature also. The entire text combines lucidity and simplicity with fidelity and has the necessary exactitude and precision.

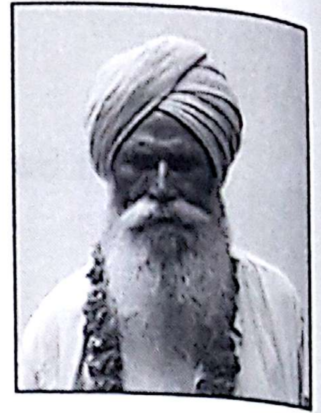
I wish he may continue to make such achievements when introducing the Nirmalā literature to the larger English speaking people. By this the readers will be compelled to look at their ideas afresh and re-examine the basis of their beliefs so that the mist of ignorance and prejudice may be dispelled and the light of truth may prevail.

Sher Singh

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Foreword by eminent
Nirmalā scholar and historian



Srīmān Sant Gyānī Balvant Singh Jī
Koṭhā Gurū

Sant Tīrath Singh Jī of the Nirmalā tradition is a very knowledgeable scholar who has written with equal proficiency in both English and Punjabi. Born in the United Kingdom, he has made an in-depth study of Punjabi culture, language, history, religion and philosophy especially the Sikh religious tradition during his long stay in India.

It is a matter of great pride that Sant Tīrath Singh has rendered the *Bibeksār* into English. This text pertains to the Sevāpanthī Saṃpradāya (one order within the Sikh tradition) and forms a section of the *Srī Sant Ratan Mālā* text, just as the *Bhagvad Gītā* forms part of the *Mahābhārat*. The *Bibeksār* is a *prashanottri* wherein Sant Bhāī Dyā Rām puts forth the question and Sant Bhāī Aḍaṇ Shāh gives the answer. The book explains Sikh philosophy and practice with the help of parables and other anecdotes. The emphasis throughout is from the Sikh point of view. Each point has been supported with scriptural verses from Gurbāṇī, and at some places one can also glimpse elements of Vedānta. However, this Vedānta is not that of Sankara but the Vedānta of the Gurūs. Sant Tīrath Singh has provided great assistance by creating this English translation of the *Bibeksār* which is quite fascinating and self-explanatory.

Prior to this Sant Tīrath Singh had written a commentary in English of Paṇḍit Gulāb Singh Jī's *Bhāvrasāmrit* which received wide acceptance and appreciation among scholars and students. An English translation of Gyānī Gyān Singh Jī's *Nirmal Panth Pradīpikā* is also part of his literary contribution. We appreciate this labour of love by Sant Tīrath Singh. He has rendered a great service to humanity by making the Sikh thought accessible to scholars and students in the West. This translation of *Bibeksār* is welcome and deserves all appreciation. We pray for a long and meaningful life for Sant Tīrath Singh. May he continue producing such gems of literature to enrich human life in the East and West.

(ਸੰਤ) ਬਲਵੰਤ ਸਿੰਘ ਗਿਆਨੀ
ਕੋਠਾ ਗੁਰੂ

Koṭhā Gurū
Punjāb

(Sant) Balvant Singh Gyānī Koṭhā Gurū

Preface

ਤਿਲਕੁ ਲਿਲਾਟਿ ਜਾਣੈ ਪ੍ਰਭੁ ਏਕੁ ॥ ਬੂਝੈ ਬ੍ਰਹਮੁ ਅੰਤਰਿ ਬਿਬੇਕੁ ॥

Let the knowledge of the One Lord be the ceremonial mark on your forehead
Let the realisation that God is within you be your discriminative wisdom

Srī Gurū Nānak Dev Jī, *Rāg Āsā, p.355*

ਮੰਗਲਾਚਰਣ

Obeisance to the Complete Absolute Oneness
Obeisance to the lotus feet of the Gurū Avatār
Obeisance to the beneficent guidance of the Vidyāgurū

I humbly offer this translation of the *Bibeksār* of Bhāī Aḍaṇ Shāh to the lotus feet of the Sādh Sangat, the congregation of Saints. Bhāī Aḍaṇ Shāh was a complete *brahamgyānī*, a *brahamnishṭa*, a compassionate servant of humanity and a manifestation of truth. This translation will hopefully broaden the appreciation of his greatness, for it is with incredible fortune that we have been granted the opportunity to taste the *ras* of a Jīvanmukta's *pravachan*. In this age of increasing religious bigotry, the example of Bhāī Aḍaṇ Shāh shines like a blazing sun of enlightened wisdom. His unified vision continues to challenge the narrow mindedness of the egotistical communalist. Long may this affront continue through the sincere practice of mystics within all religious traditions.

One motivation alone underpins this translation – to inspire the pursuit of the 'knowledge of the Self' (*adhyātam gyān*). It is the primary function of all the traditional *Sant Maṇḍali* Sikh orders[1]. For this text to yield any abiding fruit, the reader must approach it with the degree of sincerity expected by its original author. Like Gurbāṇī, Bhāī Aḍaṇ Shāh assumes the reader to be a person driven by an earnest desire for the knowledge of truth. Given the same context, this dialogue will continue to have as much life-defining impact as it had upon Bhāī Dyā Rām Jī some two hundred and fifty years ago. Of course it goes without saying that the complexity of life has since increased at a tremendous pace within industrialised societies. In today's world the pursuit of the 'timeless' and 'eternal' is an affront to the abject hyper real materialism

[1] 'Traditional' in this context is a translation of the Punjabi term *purātan*, which is still used to describe the oldest available forms of doctrine and practice. By proxy it also refers to the transmission of such doctrine and practice through unbroken disciplic lineages (*paraṃparā*).

that pervades every aspect of our conscious lives. Thus it is a rare opportunity to encounter a dialogue such as this – between a recognised Jīvanmukta and a learned seeker of great spiritual maturity. However, one must heed the Gurū's teaching that even profound knowledge such as this fails to communicate the ineffable insights acquired through direct contact with a Brahamgyānī[1].

This work is dedicated to the memory of Srīmān 108 Mahant Sant Tīrath Singh Jī Mahārāj, the revered Saint who served humanity tirelessly in his capacity as the highest authority in the Sevāpanthī Saṃpradāya. It is with great sadness that the book has been completed too late to have received the blessing of his pleasure. At our last meeting he had shared with me his desire to introduce the literature of the Sevāpanthīs to the English speaking world. Through this small effort I hope to have played some part in fulfilling his wish.

I ever bow in salutation to my *vidyāgurū* Srīmān Sant Sher Singh Jī, the epitome of erudite wisdom. Without him neither pen nor paper would have met and through his guidance many potential inaccuracies were ironed out of the more ambiguous sections of the original text. Salutations and gratitude are offered to the veritable storehouse of knowledge, Srīmān 108 Mahāmaṇḍaleshvar Srī Mahant Svāmī Gyāndev Singh Jī Vedāntāchārya for his wisdom, generosity and continued support. I am deeply indebted to the kindness of Srīmān Sant Gyānī Balvant Singh Jī Koṭhā Gurū. I would also like to thank Srīmān Mahant Jail Singh Jī Shāstrī for kindly verifying particular aspects of the commentary. Finally I must thank Bhāī Gurvinder Singh Jī Nihang and my family in Jalandhar for their tireless assistance.

Servant of the Sādh Sangat

Tīrath Singh Nirmalā

[1] By way of example, the author recently encountered one aged and quite anonymous Sant hidden away within a walled garden in a busy city. He abides in the state of knowledge, silent and perfectly detached. The effect of his presence and gaze was profoundly affecting. The experience can be likened to a sense of being charged with spiritual focus and renewed vitality.

Introduction

ਸੰਤ ਅਡਣ ਉਤਰ ਦੀਆ ਸੁਨਹੋ ਮੀਤ ਸੁਜਾਨ ॥ ਦਰਸਨ ਦੇਖਤ ਸੰਤ ਕਾ ਸੰਸੇ ਸਕਲ ਬਿਹਾਨ ॥

O wise friend, listen to the answers of Saint Aḍaṇ
By having darshan of the Saint all your doubts fade away

Parchī Bhāī Aḍaṇ Jī Kī, Dohrā 63

The *Bibeksār* is an important 18th Century work attributed to Bhāī Aḍaṇ Shāh (c. 1688-1757), the third spiritual leader of the Sevāpanthī Saṃpradāya. As a prose composition dealing with various ontological and metaphysical teachings, the text is unique amidst the literature produced by this order. It explores many of the subtle aspects of Sikh thought through the sophisticated terminology of Vedānta.

Academic research to date has failed to provide an accurate explanation for the influence Vedānta holds among the orthodox Sikh orders or Saṃpradāyas. Why so? The Singh Sabhā reformist movement of the late 19th Century marked the dawn of a new understanding of the Sikh tradition. Strongly influenced by the contemporaneous British colonisers, the assumptions and methodologies of the western academic tradition soon became the dominant model for scholarship in Punjab[1]. Inevitably, more politicised narratives about the origins and development of 'Sikhism' argued that the Vedāntic influence was either inspired or imposed from 'outside' of the tradition. What *Bibeksār* and countless similar texts demonstrate is that when the ontological and metaphysical teachings of the Gurū are unpacked, many of the axiomatic philosophical conclusions (*sidhānt*) stem directly from Vedānta. When contextualised within the premises of the traditional Saṃpradāyic approach, envisaging alternative models of Gurmat seems increasingly difficult without creating a number of glaring philosophical contradictions[2].

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1 W.G. Leitner *History of Indigenous Education in the Punjab since Annexation* (1882) offers a contemporary account of the dramatic changes made to the education model in Punjab during British rule.

2 'Traditional' refers to orthodox Sikh thought and practice existing prior to the reform. This translated term conveys the essence of adjectives used by Nirmala scholars over the last century including *purātan*, *prāchīn* and *sanātan* (see Gyānī Balvant Singh Koṭhā Gurū and Sādhū Gurdit Singh).

One such traditional premise is that Gurbāṇī is didactic by nature. The teaching presents a 'path' or *mārg* which facilitates progression from the preliminary (*kanishṭ*), to the intermediate (*madhyam*) and finally to the highest (*uttam*) level of mystical 'understanding'. This takes the qualified aspirant from his present condition of ignorance (*agyān*) through to one of perfect mystical 'knowledge'. This is a knowledge transcending mundane intelligence, synonymous with emancipation. Inevitably the interpretation of Gurbāṇī varies according to the disposition and level of understanding of the Sikh. Furthermore, statements may reflect perspectives taken from different positions along the mystical 'path'. Another premise that helps to locate the origin of the Vedāntic influence is that the Gurū established a meritocratic approach to scholastic mysticism. The hagiographical accounts of the Gurūs contain examples of Sikhs who had developed a profound understanding of doctrine coupled with a highly mystical temperament. Occasionally the Sikh was singled out, trained and directed to independently interpret and propagate the teachings[1]. Furthermore, some undertook an extensive schooling in the traditional Indian sciences. One such individual was Bhāī Gurdās Jī, the scholar, relative and close associate of the fifth Gurū. Well versed in Sanskrit learning and an expert in the sophisticated language and metre of Braj Bhāshā, he assisted the Gurū with the compilation of the Ādi Granth. He also spent a number of his later years residing in Kāshī, the centre of Sanskrit academia. During this time he even penned a short composition in Sanskrit[2]. The *Kabit Svaiyay* compositions of Bhāī Gurdās Jī openly declare the superiority of the 'Gurū darshana' over the six traditional darshanas or schools of thought[3]. The literal meaning of darshana is a 'way of seeing'. Therefore the dialectical philosophies merely produce a cerebral understanding of metaphysical reality. Instruction in the Gurū darshana is superior because it culminates in the direct knowledge of that metaphysical reality. Yet within this same composition Bhāī Gurdās Jī turns to the ontological framework of Vedānta to describe the

1 Suthra Shāh, Bhagat Bhagvān, Sangat Sāhib, Mīhān Sāhib, Bābā Gurdittā, Bhāī Kanhaīya are just a few such individuals.

2 The Sanskrit composition *Vāhigurū Stotra* is recorded in the seventh *Rās* of *Srī Gur Pratāp Suraj Granth* by Kavī Santokh Singh. Its six verses explore the meaning of each letter within the Vāhigurū mantra.

3 Similarly Paṇḍit Mahant Ananta Dās Jī, a leading authority within the Vaishṇav order founded by Chaitanya Mahāprabhū, describes his own tradition as the 'Ras darshana' which should be considered a seventh darshana. See Srī 108 Ananta Dās Bābājī Mahārāj *Rasadarshana* (2003)

nature of the highest level of reality[1]. This typifies the way in which the metaphor and conceptual terminology of Vedānta is drawn upon to *qualify* the state of knowledge prescribed by the Gurū. Saṃpradāya literature incorporates this material to provide greater clarity about the terminology, metaphor and concepts already utilised in Gurbāṇī[2].

The relationship between Gurmat and Vedānta is complex. Nowhere in Gurbāṇī is either the divine origin or the content of the Vedas put into question. But, as sources of indirect knowledge about Braham, the Vedas are considered redundant without the guidance of the Satigurū. Only *through* the Gurū can one truly realise its knowledge. The knowledge contained within the Vedas is never questioned, only the capacity for individuals to realise its meaning;

ਪੰਡਿਤ ਪੜਹਿ ਵਖਾਣਹਿ ਵੇਦੁ ॥ ਅੰਤਰਿ ਵਸਤੁ ਨ ਜਾਣਹਿ ਭੇਦੁ ॥

The paṇḍit reads and recites the Vedas but does not know the inner meaning

Srī Gurū Nānak Dev Jī, *Rāg Āsā p.355*

This leads on to the issue of whether Gurmat is āstik or nāstik, orthodox or heterodox. Strictly speaking this categorisation distinguishes between those who do or do not accept the authority of the Vedas. The Buddhists, Jains, Chārvāks and others are said to be nāstik because, for all their similarities with Vedic thought, each rejects the essential message of the Vedas. In the introduction to his *Srī Japujī Sāhib Sṭeek* Sant Gurbachan Singh Bhindrānvāle maintains that Gurmat is 'āstik'. The teachings conform to the *mahāvākya*-s, the great statements of non-duality that convey a unitary and non-relational identity between Jīva and Braham (*akhaṇḍārthbodhaka*) found in the Upanishad compositions in the Vedas.

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[1] Traditional scholars describe the Gurū's teaching as 'advaitavād'. This term is used in the writings of Paṇḍit Gurdīp Singh Kesrī, Paṇḍit Tārā Singh Narotam and Sant Gurbachan Singh Bhindrāṇvāle, among many others. *Vād* is a line of argument that aims to establish a truth through valid means of knowledge. It is in direct contrast to pointless debate (*jalap*) and mere wrangling critique (*vitaṇḍā*). The truth this *vād* establishes is termed *advaita* meaning the apparent 'duality' (*dvaita*) between Jīva and Īshvar is 'not' (*a*) real since ultimate reality is undifferentiated Braham.

[2] To date Sikh academics have overlooked this emphasis on what Debabrata Sinha calls the *metaphysic of experience*. Instead many have approached Vedānta purely as a conceptual framework implemented to explain metaphysical reality. Svāmī Veda Bhāratī has explained that Vedānta works on two levels, one as experience and the second as a philosophical system.

At the same time Gurmat is '*svatantara*' meaning that it is an independent tradition. It is not an explicit form of Vedānta, staking its claim to orthodoxy by citing its Vedic origins. The first presentation of a reasoned unification of the Upanishads' disparate teachings was the *Braham Sūtra*-s of Bādarāyaṇ. Each successive school of Vedānta claims its own orthodoxy by presenting a detailed commentary (*bhāshyā*) on this text. However, for Gurmat the Satigurū is the supreme authority and Gurbāṇī itself holds the category of 'unauthored' revealed knowledge (*apaurushya sruti*). Because this knowledge conveys the eternal truth it does not disagree with the mahāvākyas. It is also worth noting that Gurmat is not the only orthodox tradition that has this kind of relationship with the Vedas. The *Srī Bhāgvat Purāṇa* so cherished by Vaishṇavs presents a similar argument at points about the inadequacy of the Vedas to reveal the highest truth. In matters of devotion only the Saint can guide the devotee. Yet Vaishṇav orders are undoubtedly āstik as a tradition. Thus a distinction should be made between Advaitavād and Advaita Vedānta. Whereas Advaita Vedānta is the particular Vedic tradition formalised by Ādī Shankarāchārya, the term Advaita describes the religious philosophy of ontological non-duality. For as soon as one accepts that Ātmā is non-different from Parmātmā, of the essence of truth, consciousness and bliss, that Māyā possesses three *guṇa*-s and constitutes everything objective including our inner psychological apparatus then one is, by definition, taking an Advaita position.

The modern academic approach fails on two counts. Firstly, many academics have not undertaken the rigorous study of scripture expected by the traditional orders. A century ago it was the norm for a *Sant* or *Mahant* to spend at least ten years studying a variety of literature and language in a traditional *ḍerā, bungā* or *vidyālā*. Inevitably even at its most articulate, academic critique has been vague and ill-informed[1]. Secondly academia has relied far too heavily upon textual analysis at the expense of researching the paradigm within which Saṃpradāyas interpreted Vedāntic material. The question this raises is whether it is at all possible to understand a living tradition as an outsider. Arguably only an insider

[1] One of the most articulate critiques to date of the Saṃpradayās was delivered by J.S. Ahluwalia during Gurū Nanak Dev University's 1976 seminar on the Nirmala tradition. While his paper was well worded and thoughtful, it also demonstrated a rather naïve understanding of both Gurmat and Vedānta. A terse, befitting response was appended to the printed text of the lecture by the great Sanskrit scholar Srīmān Paṇḍit Gurdīp Singh Kesrī – '*please study more Vedānta, read some more literature by the Nirmalas and all your queries will be answered*'.

has access to the subtle nuances taught by a practical living tradition. Instead academics have generally presented two static and logical models of metaphysics, Gurmat and Vedānta, and merely compared one to the other. This present work demonstrates that such an approach is too reductionistic to fully appreciate the subtlety of traditional Sikh thought.

Early Sevāpanthī tradition

In the Sikh tradition the qualification of orthodoxy is given to an 'order' or Saṃpradāya instigated at the Gurū's behest[1]. Accordingly, the Sevāpanthīs trace their origins back to a directive given by Srī Gurū Gobind Singh Jī to one of his devoted Sikhs in 1704. At this time Srī Anandpur Sāhib, the citadel of the Gurū, had become the target of a violent campaign waged by the imperial authorities. The outnumbered Khālsā army was besieged by Moghul forces intent upon destroying both the city and its inhabitants. When the fighting ensued one saintly disciple named Bhāī Kanaīyā Jī took to the battlefield but with a strikingly different intention. His fellow disciples had been trained in valour and martial arts by the tenth Gurū. Bhāī Kanaīyā on the other hand had been taught humility and selfless service by the ninth master, Srī Gurū Teg Bahādar Jī[2]. Both types of disciple were united by the compulsion to perform his *dharamic* duty exactly as the Gurū had intended. Thus Bhāī Kanaīyā moved among the wounded and dying, whether Moghul or Sikh, indiscriminately giving them water from a

[1] The Nirmalas, Udāsīs and Nihangs are regarded as the other ordained Saṃpradāyas. In principle this orthodoxy is maintained by the historical traditions and lineages instigated directly by the Gurūs themselves. Sevāpanthīs, Nirmalas and Udāsīs, each with their own nuances, were created for the purpose of scholarly endeavour and mystical guidance termed *prachār*. Modern Sikh scholarship has generally designated them 'sects', a term wholly misleading for it implies some degree of compromise on orthodox doctrine and practice. Considering the problem internal diversity presents for the post Singh Sabha construct of Sikhism, it would seem inevitable that they are categorised in this way. Thus over the last one hundred years these 'sects' have either been ignored or demeaned to varying degrees of 'heterodoxy' in mainstream literature. However, the orders still constitute the vast majority of the *Sant Maṇḍali*, the traditional scholars and mystics of the Sikh tradition.

[2] He was given the duty of maintaining the stables at Srī Anandpur Sāhib by the ninth Gurū.

nearby well[1]. When asked why he had behaved in this way Bhāī Kanaīyā explained that he was unable to recognise anyone other than the Satigurū himself in each person. His devotion and mystical awareness compelled him to serve all life forms equally. The *Srī Sukhmanī Sāhib* composition of Srī Gurū Arjan Dev Jī describes this state as *samdrishtī,* the one in whom the conditioned psyche has ended and the residual consciousness alone remains. Such an individual perceives only Braham:

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ ॥ ਜੈਸੇ ਰਾਜ ਰੰਕ ਕਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ ॥

The Brahamgyānī (knower of Braham) sees all equally;
Like the wind that blows on both rich and poor alike

Srī Gurū Arjan Dev Jī, *Srī Sukhmanī Sāhib p.272*

Srī Gurū Gobind Singh Jī recognised the temperament of his father, the ninth master, in the actions of Bhāī Kanaīyā. Blessing him, Srī Gurū Gobind Singh Jī directed Bhāī Kanaīyā to continue this great work and as an affirmation bestowed him with his very own medical kit. Bhāī Sobhā Rām Sevāpanthī narrates this episode in the *Sant Māl* granth[2]:

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[1] Textual references to this incident are contained in both 18th and 19th Century literature (see also the later footnote on Bhāī Sevā Rām). An example is Bhāī Sukhā Singh's *Gurbīlās Dasvīn Pātshāh*, which contains a partially incorrect reference to Bhāī Kanaīyā. In *ank* 44 he is described as an 'Udāsī' although this may well have been used in its broader sense, meaning one detached from happiness and sadness (Bhāī Gurdās has used the same term to describe Rājā Janak in his *Vār*-s);

ਸਾਧ ਉਦਾਸੀ ਭਗਤ ਜੁ ਹੋਈ । ਤੇ ਘਟਕਾ ਮਸਕ ਪਰ ਕੰਧੇ ।
ਪਾਣੀ ਪਯਾਏ ਮੋਰਚਨ ਮੰਧੇ । ਏਕ ਉਦਾਸੀ ਸਾਧ ਕੰਨਯਾ ।

One devotee who was an Udāsī Sādhū, upon his shoulders he placed a sack of water and served, giving water to drink in the middle of the battlefront. This Udāsī Sādhū was named Kanaīyā.

The well or *baolī* from which Bhāī Kanaīyā drew water still exists. Sant Surjīt Singh Jī Sevāpanthī notes on page 25 of his *Gurbāṇī Pāth Darpaṇ* that the *baolī* was once a pilgrimage site. Devotees at Srī Anandpur Sāhib could obtain both a *deepa* (ghee lamp) and *dhūp* (incense) from a Rāmgharia *pūjārī*. Although this practice has stopped, the well is still considered sacred and the mangoes from the surrounding grove built by a devotee are taken as a blessing or *prasād*.

[2] Sant Māl is an unpublished manuscript detailing the history of the Saṃpradāya. A copy is located at Tikānā Bhāī Rām Kishan in Patiala. It was written in 1866. Sobhā Rām also composed the voluminous *Gurbilās Bābā Sāhib Singh Bedī*. The above quotation is taken from page 38. The same incident is held to be the

ਜੋ ਤੁਮ ਕਰਨਾ ਸੋ ਕਰਿ ਲੀਨਾ ॥ ਸਭਿ ਮਧਿ ਪੂਰਨ ਬ੍ਰਹਮ ਚੀਨਾ ॥
ਜੋ ਗੁਰੁ ਤੇਗ ਬਹਾਦਰ ਭਾਖਾ ॥ ਸੋਈ ਕੀਜੈ ਧਰੁ ਅਭਿਲਾਖਾ ॥
ਨਿਰਗੁਨ ਅਪੁਨਾ ਪੰਥ ਬਣਾਵੈ ॥ ਕੀਜੈ ਕਿਰਤ ਵੰਡਿ ਕਰਿ ਖਾਵੈ ॥
ਸਤਿਨਾਮੁ ਗੁਰ ਮੰਤ੍ਰ ਉਚਾਰੋ ॥ ਗੁਰੁ ਪੰਥ ਪਰ ਨਿਸਚਾ ਧਾਰੋ ॥

That which you have done, immerse yourself in continuing this work
Recognise within all only that complete Braham
The wish which Gurū Teg Bahādar uttered is to be fulfilled
Make your tradition's teaching focused on nirguṇa Braham
Working, sharing and feeding is to be performed
Keep on reciting the Gurmantra Satinām and have firm faith in the Gurū Panth

If we imagine each virtue of Srī Gurū Gobind Singh Jī to be a seed then in principle each traditional order represents the manifest fruit. Here we see the righteous warrior, the saintly scholar, the detached sādhū, and the compassionate activist[1]. Later Bhāī Kanaīyā was sent to west Punjab to perform his benevolent service. Here he established a *dharamshālā* providing food, shelter and spiritual guidance to the local populous. With the passage of time, he was succeeded by his devoted and humble *chelā* Bhāī Sevā Rām[2].

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bakshish or founding directive given by the Gurū on page 160 of *Srī Sant Ratan Mālā* (all references henceforth are from the standardised older editions unless stated otherwise).

[1] Among the numerous accounts of Srī Gurū Gobind Singh Jī's compassionate nature, one incident pre-empts Bhāī Kanaīyā's respect for all living creatures. The Gurū travelled to Mathurā and Vrindāvan in July, 1707. During his stay at Sūraj Kuṇḍ he visited all the historical shrines and *tīraths* associated with Srī Krishṇa Bhagvān. As still often occurs in the streets of Vrindāvan, while his party was taking rest a monkey stole the shield of an accompanying Singh. The Sikh immediately readied himself to retrieve it by shooting the monkey from the tree. The Gurū admonished the Sikh and instead requested sweets to be placed on the ground to lure an exchange. The monkey ate but did not forsake the shield. The Gurū then ordered *ladoo* sweets, and to the amazement of the people gathered around, the monkey offered the shield at his feet and began to eat the *ladoo* out of the Gurū's hand. The Gurū is then lovingly caressed the monkey on its head and fed it all the remaining sweets (Gyānī Īshar Singh Nārā, *Safarnama and Zafarnama* page 211).

[2] Bhāī Sevā Rām expanded the *bhekh* leaving a total of eight direct disciples. Before him Bhāī Kanaīyā had left only two disciples including Bhāī Sevā Rām. It is notable that his other *chelā* was one of the injured Moghul Muslim soldiers he served water to during the battle at Srī Anandpur Sāhib. Named Bhāī Nūrī Shāh, he became a *fakīr* under Bhāī Kanaīyā's guidance and established himself on the other side of the river from where Bhāī Kanaīyā performed his *tapasya.* It is recorded by Sant Surjīt Singh Jī Sevāpanthī that a beautiful *samādh* had been made in memory of Bhāī Kanaīyā, within which was also the *samādh* of Bhāī Nūrī Shāh.

For Sevāpanthīs the Anandpur Sāhib incident remains their defining moment not just historically but also ideologically. It encapsulates the distinct ethos of the order – the conviction to serve others regardless of faith, caste, or creed in the spirit of humility, compassion and non-violence. Of this ethos, Bhāī Kanaīyā explained that:

ਜੋ ਘਟਿ ਘਟਿ ਮਹਿ ਰਮਤ ਰਾਮ ਕੋ ਜਾਨ ਕਰਿ ਸੇਵਾ ਕਰਣੀ ਇਹੀ ਭਲੀ ਜੁਗਤਿ ਹੈ ।
ਜਗਤ ਕੇ ਲੋਗ ਤਉ ਚਉਬੀਸ ਅਵਤਾਰ ਹੂਏਂ ਹੀਂ ਮਾਨਤੇ ਹੈਂ ਅਰ ਗੁਰਮੁਖਹੁੰ ਕੀ ਰਹਿਣੀ ਇਹ ਹੈ ਕਿ ਜੇਤੇ ਪ੍ਰਾਣੀਂ ਮਾਤ੍ਰ ਹੈਂ ਸਭੀ ਹੀਂ ਅਵਤਾਰ ਦ੍ਰਿਸ਼ਟ ਦੇਖਤੇ ਹੈ। ਤਾਂਤੇ ਜੀਵਹੁੰ ਕੀ ਸੇਵਾ ਪਰਮਾਤਮਾ ਹੀਂ ਕੀ ਸੇਵਾ ਹੈ ।

The best method of selfless service is that which recognises
the Omniscient Rām in each and every creature
The people of this world only recognise twenty four avatārs but for the Gurmukh
there are as many avatārs as there are living beings and he sees all as avatārs only
In this way the selfless service of all life is the service of Parmātmā only

Parchī Bhāī Kanaīyā Jī, ninth kathā

The directive to continue his work in the west of Punjab is significant. Srī Gurū Jī was selecting individuals based upon their own qualities for geographically oriented *prachār*[1]. The Sevāpanthīs became established in predominantly Muslim regions and in the process they drew upon the inspiration of Sufi saints such as Al-Hallāj, Rūmī, Rāb'īā and Al-Ghazālī. In contrast, the Nirmalas' mastery of Sanskrit suited the propagation of Gurmat in the terminology of Vedānta. A number were directed to establish themselves at traditional centres of learning and pilgrimage. It is recorded that the first five Nirmalā Singhs – Sant Karam Singh, Sant Rām Singh, Sant Gaṇḍā Singh, Sant Bīr Singh and Sant Sobhā Singh – were sent to Kāshī, Sant Dargāha Singh to Haridvār, Paṇḍit Mān Singh to Kurukshetra, Sant Pherū Singh to Kashmīr and

[1] *Prachār* is the propagation of the Gurū's teachings. Ideally the motivation of the *prachārak* should be entirely compassionate and free of desire (*naishkāmī*). Historically this was the enlightened approach taken, inspiring many to search for truth rather than merely aiming to convert. His position was that Srī Gurū Granth Sāhib reveals the most suitable *dharam* of the age. The Gurū provides us with the spiritual practices and teachings to realise the eternal truth contained within all traditions. *Prachār* introduced to varying degrees the Gurū's teachings into the lives of Sikhs, Muslims and Hindus alike. The consequence of this approach can be seen in the pre-partition Sindhi community. Not only were a sizeable proportion *sehajdhārī* Sikhs, others enriched their own religious practice with the Gurū's wisdom. Undoubtedly this contributed to the spiritual and social cohesion of the community.

Sant Garjā Singh to Kapāl Mochan[1], all at the Gurū's behest. The fruit of their scholarly pursuits was two-fold; the sophisticated exposition of Gurmat, and the enrichment of the congregation's knowledge of traditional *Braham vidyā*. This endeavour was first instigated by Srī Gurū Jī himself at Srī Paonṭa Sāhib with the translation of the *Mahābhārat*, various Upanishads, Purāṇas, *Sur Sāgar* and *Chanākya Rājnītī* among other scriptures[2].

The original temperament of Bhāī Kanaīyā remained strong among the Sevāpanthīs. Many lived as austere, humble sādhūs sacrificing everything for the social and spiritual betterment of society. While the mindset abides, their form has changed with time. During the 19th Century a number of Sevāpanthīs became *amritdhārī* from the hands of the venerable Bābā Sāhib Singh Bedī[3]. Even so, they remained predominantly *sehajdhārī* until the tutelage of Mahant Gulāb Singh, under whom a sustained effort was made to have Sevāpanthīs adopt the *amritdhārī* form. Nowadays Sevāpanthīs are largely *amritdhārī* and *keshdhārī* although a small number continue to be *sehajdhārī*. All maintain *purātan maryādā* and have close links to the other *viraktī* Sikh Saṃpradāyas[4].

Bhāī Aḍaṇ Shāh Jī

He was born in 1688 AD (Bikrami 1745) in Laoū, a village near to the town of Shāh Jivāna in the Jhang district of Pākistān. Possessing a from an early age a keen mystical sensibility, Bhāī Aḍaṇ Shāh's potential was first recognised by the famous Udāsī, Bābā Gurdās Dakhaṇī[5]. This sādhū had been directed by Srī Gurū

[1] See Tīrath Singh Nirmalā, *Bhāvrasāmrit Ṭīkā*, pp.5-10

[2] Some of these texts are retold in Braj Bhāshā within Srī Dasam Granth Sāhib. Other translations at the Gurū's behest undertaken by scholars in his *darbār* were subsequently compiled into the *Vidyā Sāgar Granth*. That manuscript was lost forever in the river Sarsa during the evacuation of Srī Anandpur Sāhib in 1705, although small sections appear to have survived.

[3] This is recorded in Mahant Gaṇeshā Singh Jī's *Bhārat Mat Darpaṇ*, a detailed compendium of all the religious traditions within India and their various denominations. The detailed references in *Srī Sant Ratan Mālā* demonstrate that the majority of paraṃprās remained in the mode of the founding Sevāpanthī, whether *sehajdhārī*, *keshdhārī* or *amritdhārī*. There was the occasional Sevāpanthī sadhū in the Singh form prior to the influence of Bābā Sāhib Singh Bedī, the first of whom was a *chelā* of Bhāī Aḍaṇ Shāh.

[4] *Virakti* is a Sanskrit term meaning 'indifferent' or unattached thus referring to the Sevāpanthīs, Nirmalas and Udāsīs.

[5] Bhāī Sehaj Rām Jī states in the *Parchī Srī Bhāī Aḍaṇ Jī Kī, chaupai 20*;

Teg Bahādar Jī to perform the service of *prachār*. He had eventually established himself in Laoū village and proceeded to construct a *dharamshālā* there. He spent his time teaching the illiterate how to read Gurmukhī script and training the more gifted in the correct pronunciation and exegesis of Srī Gurū Granth Sāhib. At Bābā Jī's feet Bhāī Aḍaṇ Shāh obtained a thorough schooling in Gurmat. According to *Srī Sant Ratan Mālā* at this time he also developed the spiritual virtues of truthfulness (*sat*), contentment (*santokh*), compassion (*dyā*), moral sturdiness (*dharma*), contemplation (*vichār*) and discriminatory wisdom (*vivek*)[1].

Soon Bhāī Aḍaṇ Shāh became renowned for his intense spirituality and eloquent lectures. It was not long before this prompted a visit in 1713 from Bābā Sevā Rām[2], the second custodian of the Sevāpanthī Saṃpradāya. Immediately

ਜਿਨ ਸਿਉ ਅਖਰ ਸੀਖਿਉ ਸੰਤ ॥ ਵਹੁ ਭੀ ਗੁਰਮੁਖਿ ਪਰਮ ਮਹੰਤ ॥
ਗੁਰਦਾਸ ਸੰਤ ਨਾਮ ਤਿਹ ਆਹੀ ॥ ਪਰਉਪਕਾਰੀ ਸਬ ਸੁਖਦਾਈ ॥
ਬਿਨਾ ਪਰੋਜਨ ਓਹ ਪੜਾਵੈ ॥ ਲਬ ਲਾਲਚ ਤਿਹ ਕੋਊ ਨ ਭਾਵੈ ॥
ਕਛਕੁ ਦਿਸਾ ਤਾਹਿ ਭੀ ਬਰਨੇ ॥ ਸੁਨਿ ਲੇਵਹੁ ਹਰਿਜਨ ਕੋ ਨਿਰਨੋ ॥
ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਨਉਮੀ ਪਾਤਸਾਹੀ ॥ ਕ੍ਰਿਪਾ ਕਰੀ ਇਨ ਪਰਿ ਉਨਿ ਤਾਹੀ ॥

The Sant with whom (Bhāī Aḍaṇ Shāh) studied was a great Gurmukh and Mahant
Gurdās was the name of this Sant who benefited others, bringing happiness to all
Only those who were without motive were allowed to study,
to have lust and greed was not acceptable
Some came to him for his narration, listening to the discernment of this holy person
Gurū Teg Bahādar, the ninth Pātishāh had been merciful to these people by sending him

Also see Bhāī Randhīr Singh, *Udāsī Sikhān Dī Vithīā*, page 119-120 and Kāhn Singh Nābhā, *Mahān Ko* page 416. There were in fact two Udāsīs of this name. The Bābā Gurdās identified as the *vidyāgurū* of B Aḍaṇ Shāh is recorded to have established himself near Shikārpur in the Sindh.

[1] *Srī Sant Ratan Mālā* (fifth edition), page 38

[2] Historical record of Bābā Sevā Rām is found in Koer Singh's *Gurbilās Pātshāhi 10*:

ਹੇ ਪ੍ਰਭੁ ਸੇਵਾ ਰਾਮ ਸੁ ਸਾਧਾ । ਕਰਤ ਕਰਮ ਐਸੋ ਅਪਰਾਧਾ ।
ਜਬ ਹੋਵਤ ਸੰਗਰ ਅਤਿ ਭਾਰੀ । ਹਿੰਦਨ ਤੁਰਕਨ ਨੀਰ ਪਿਆਰੀ ॥੫੭॥

ਤੁਮ ਹੋ ਸੰਤ ਕਨ੍ਹੈਯਾ ਰੂਪਾ । ਜੋ ਗੁਰ ਨੌਮ ਪਾਹਿ ਸੁਖ ਰੂਪਾ ॥ ੫੯ ॥

Hey Prabhu, Sevā Rām was a great Sādhū. He performed this kind of action for the sinners.
When battle happened and was fierce, with love he served the Hindus and Turks water

(The Gurū said)
'You are the form of Sant Kanaiyā, whom the ninth Gurū obtained happiness from'

Bhāī Aḍaṇ Shāh recognised the inner state of the saint and fell devotedly under his spiritual guidance. He served both Bhāī Sevā Rām and his senior *gurdev* Bhāī Kanaīyā Jī with the utmost devotion and selflessness. Bhāī Sehaj Rām records that it was Bhāī Aḍaṇ Shāh who was with Bhāī Kanaīyā Jī when he renounced his body in 1718:

ਜਬ ਸੰਤ ਕਨਈਏ ਦੇਹ ਕਉ ਤਿਆਗਾ ॥ ਤਬ ਭੀ ਪਾਸ ਥਾ ਸੰਤ ਸਭਾਗਾ ॥

When Sant Kanaīya renounced his body
Then with him also was Sant (Aḍaṇ Shāh) fortunately

In due course he became the head of the Sampradāya[1]. Under his guidance the Sevāpanthī order flourished due to the example he set as the epitome of saintliness. The *dharamshālās* he established functioned in ways that suited the Gurū's discerning yet unified vision for society. With a large portion of the congregation being either Muslim or Hindu, he began incorporating Arabic and Persian writings such as Imām Ghazālī's *Kīmīā-i-Sādat* along with Sanskrit Vedāntic compositions such as *Yog Vāsiṣṭha* into his daily lectures in Punjābi[2].

Clearly there is a mistake within the text since it confuses Bhāī Kanaīyā with Bhāī Sevā Rām. Further historical information is recorded in the work of one of his disciples, Bhāī Sehaj Rām, who compiled the *Parchīān Sevā Rām*. This text is replete with anecdotes and teachings from his life, written in the mid 18th Century. Later texts such as those written by Gyānī Gyān Singh and Kavī Santokh Singh also contain references to these episodes.

[1] Unlike the internal structure of the Nihangs and the later formal organisation of the Udāsīs and Nirmalas into Pañchāyatī Akhārās, the Sevāpanthīs in their heyday never designated one individual as its highest authority such as a *Srī Mahant* or *Jathedār*. This is not surprising since they neither required the regimentation of the Nihang *ḍal*-s nor had to respond to the practical issues faced by the Nirmalas and Udāsīs. It was only after the 19th Century reform movement that the Sevāpanthī Aḍaṇshāhī Sabhā was founded with a nominated president. In practice, however, the Nūrpur Thal parampra is generally considered the chief lineage and its Mahant the foremost authority.

[2] See page 77 of *Srī Sant Ratan Mālā* (fifth edition). It is noteworthy that generally within Sevāpanthī literature and anecdotal history this Sampradāya does not seem to have had much access to the compositions of Srī Gurū Gobind Singh Jī. This may well have been a consequence of Dasam Bāṇī being particular to the Khālsā whether Nirmalā or Nihang. Reference to the study and exegesis of Srī Dasam Granth Sāhib among Sevāpanthīs is found much later. Mahant Surjīt Singh's *Anmol Hīray* records that Sant Bhāī Amīr Singh of the hugely influential Ḍerā Satovālī Galī Taksāl studied Srī Dasam Granth Sāhib with a Nirmalā scholar, Gyānī Bakshish Singh, at the beginning of the 20th Century.

Typically astute, Bhāī Aḍaṇ Shāh formulated a *maryādā* in the *dharamshālās* that enabled him to separate the wheat from the chaff among the congregation. It was his practice to have both the *Masnavī* of Jalālludīn Rūmī and the *Yog Vāsiṣṭha* explicated daily, while the accompanying water-well was to be covered with a leather top. When asked why he maintained these practices he explained that for the proud Brāhmans the *Masnavī* was in the language of the 'barbarians' (*malechas*) and to be boycotted. The Muslim Maulanas followed suit on the grounds that Vedāntic literature was nothing other than the writings of *kafirs*, reviled non-believers. For the strict Vaishṇav water that had been in contact with leather was considered abhorrent. Thus Bhāī Aḍaṇ Shāh managed to indirectly select a congregation with a temperament open to the teachings of the Gurū.

History records that the Gurū himself removed the sword (*tegā*) from Bhāī Kanaīyā's person, an acknowledgment of his disciple's entirely compassionate temperament[1]. To this day the Sevāpanthī mindset remains one of service and compassion, extended to every living thing within one's environment. All life should be recognised as a form of Braham. The unnecessary infliction of pain on any living creature is considered the pinnacle of ignorance[2]. As an ethos this can be traced through the entire history of the order, motivating the actions of its Saints. For example, it is recorded that once when Bhāī Aḍaṇ Shāh was walking through the jungle he deliberately changed his route to avoid disturbing the birds he had noticed resting ahead of him. A century later Bhāī Jagtā Sāhib was offered anything he so desired for having cured the youthful prince Kharag Singh[3]. His only request was for a quota of grain to be delivered to the *dharamsālā* of Bhāī Svāyā Rām to enable the feeding of hungry sparrows and dogs. When the hot season began drying out one local village pond it was the Sevāpanthī Sādhūs who rescued the suffocating fish and transported them to a nearby river. During British rule a policy was introduced in Punjab to kill stray dogs, to which the Sevāpanthīs, particularly a Bhāī Tīrath Singh, protested and did their very best to protect the animals. However, it would be incorrect to consider these Sādhūs an order of dedicated pacifists. During the Khālsā's violent struggle for a just and

[1] Bhāī Sehaj Rām, *Parchī Bhāī Kanaīyā Jī*, seventh *katha*.

[2] Describing this ethos as 'humanitarian' would also be inaccurate because their definition of sacred life extends beyond human beings.

[3] Kharag Singh, the later ruler of Punjab, was the son of Mahārāj Ranjīt Singh and Mahārānī Dātār Kaur.

righteous society in the early 18th century, the Sevāpanthīs are recorded to have ardently supported their use of force. On one occasion Bhāī Aḍaṇ Shāh visited Lahore at the invitation of a famous Sufi Pīr. While engaged in discussion, a high ranking official of Lahore ('Sāyad Sūbedār') appeared. This man was notorious for his persecution of the Khālsā, awarding five rupees for each severed head of a Singh brought to him. Noticing Bhāī Aḍaṇ Shāh's appearance, the official asked whether or not he was a follower of *'Marela'*, denoting Srī Gurū Gobind Singh Jī. The Sufi, sensing the danger of the situation, tried to reassure the official that Bhāī Aḍaṇ Shāh was merely a follower of 'Nānak Pīr'[1]. Displeased by his timidity and the distortion implied by the suggestion that the historical Gurūs were not one and the same, Bhāī Aḍaṇ Shāh corrected the Pīr's statement by loudly pronouncing his staunch faith in his beloved 'Srī Gurū Gobind Singh Jī'. Aghast and humiliated, the official left without saying a word.

Bhāī Aḍaṇ Shāh is also accredited with formalising the *maryādā* and *bhekh* of the Sevāpanthī Sādhūs. The account of this episode, recorded in *Srī Sant Ratan Mālā* [2], describes his initial hesitancy about ascribing any specific appearance to the order. Quoting a verse from *Bachitar Nāṭak,* he carefully considered the danger of Sādhūs being judged by appearance rather than by their actions[3]. However, practical circumstances being as they were[4], Bhāī Aḍaṇ Shāh directed the

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[1] To this day Srī Gurū Nānak Dev Jī is a crossover saint in India and Pakistan. Among Sufis and the followers of Qalandhars 'Nānak Pīr' or 'Bābā Nānak Qalandhar' is considered an important Sufi *dervish.* For example the founder of the Jahānīyān Sufi order, founder Qalandhar Hazrat Sāī Qutab Alī Shāh, had a great fondness for regularly reciting *Japujī Sāhib* and *Sukhmanī Sāhib.*

[2] *Srī Sant Ratan Mālā* (fifth edition), page 50

[3] *Srī Sant Ratan Mālā* records the verse to be this *dohra* by Srī Gurū Gobind Singh Jī;

ਭੇਖ ਦਿਖਾਏ ਜਗਤ ਕੋ ਲੋਗਨ ਕੋ ਬਸਿ ਕੀਨ ॥ ਅੰਤਿ ਕਾਲਿ ਕਾਤੀ ਕਟਿਯੋ ਬਾਸੁ ਨਰਕ ਮੋ ਲੀਨ ॥

Those who exhibit their religious garb to the world to bring people under their control
At their end the sword of death will cut them to pieces when they reside in hell

[4] The issue that caused the formalisation was that when the Sādhūs were spending time outside of the *dharamshālā* they were being forced into bonded labour by local authorities because of their impoverished appearance. Initially Bhāī Aḍaṇ Shāh felt this was quite acceptable. Eventually he acknowledged the argument of the Sādhūs that this hindered their practice. By formalising a *bhekh* his disciples encountered no further problems. It is also worth noting that the designation of a '*selī topī*' clarifies that the early Sevāpanthīs were entirely *sehajdhārī.*

Sevāpanthīs henceforth to wear a *seli*, a *topi*, a white *dhoti*, to wind coarse *manjh* rope for their upkeep and to keep five rupees worth of their product on their person in case of any hardship. The *maryādā* ensures that the sentiment of selfless compassion informs not only the inner world of the Sādhū but also his interactions with the external world around him. Never should his own needs impinge upon the community he seeks to serve. Thus the Sevāpanthī is directed to maintain his upkeep through the fruits of his own actions while dedicating himself, first and foremost, to socially and spiritually beneficial work for others. The life accounts of the later custodian and great saint, Bhāī Jagtā Sāhib, are replete with examples of this ethos. On one occasion he was approached by a devotee expressing concern about the poor conditions in which he kept the Sādhūs of the *dharamshālā* he presided over. Indeed it was the case that Bhāī Jagtā Sāhib insisted on ensuring the poor and needy were fed first by the *Gurū Kā Langar*, often at the Sādhūs expense. But he did not feel any concern explaining that when a Sādhū makes it known that he is hungry people come flooding to him with foods and offerings, but when a poor man dies of starvation nobody lifts a finger. Thus he always considered the poor and needy first and foremost[1].

Bhāī Aḍaṇ Shāh became a legendary figure within his own lifetime. In the accounts of his life it is recorded that he was accompanied by a retinue of two hundred and fifty Sādhūs. Later his desire for greater solitude away from the world of community politics took him to the Jammu district, where he became *brahamlīn* in 1757 AD. Under his tutelage many Sevāpanthī centres were established in the regions he had visited. Anecdotes demonstrating his wisdom, humility and saintliness were soon recorded in texts such as *Sākhīān Bhāī Aḍaṇ Shāh*, *Parchīān Bhāī Aḍaṇ Jī Kī*, *Parchīān Fakīrān Dīān*, and *Gobind Lokān De*. This proliferation of literature was written by Bhāī Sehaj Rām, a scholarly saint of such merit that he is still honoured by Sevāpanthīs as the 'Ved Vyās' of the Saṃpradāya. Composed in both prose and verse, these compositions became the crucial source material for later 19th century works charting Sevāpanthī history

[1] Bhāī Jagtā Sāhib was a later Mahant of the Nūrpur Thal paraṃprā. During his lifetime Bhāī Jagtā Sāhib courted controversy among certain sections of the local community because of his insistence on helping those considered society's outcastes. Accounts describe his devoted service toward the untouchables who came to him for help, including one elderly woman he encountered in a very pitiful condition. Having first housed her, he made it a part of his daily routine to personally bathe, feed, care and cook for her. He did this until the day she passed away. It was in this sense that Bhāī Jagtā Sāhib embodied the teaching of Srī Gurū Arjan Dev Jī that a brahamgyānī sees only the oneness of Braham.

such as Bhāī Sobhā Rām's *Sant Māl* and Bhāī Lāl Chand's *Srī Sant Ratan Mālā*. It is within this latter text that we find the *Bibeksār* composition[1].

The Beginning of a Scholarly Tradition

Other than the inspiration provided by the written accounts of his life and teachings, Bhāī Aḍaṇ Shāh's major contribution to the development of the order was his emphasis upon scholarly pursuits. The tradition of translating and incorporating Sufi and Vedāntic scripture such as the *Masnavī* and *Yog Vāsiṣṭha* is traced back to him[2]. This spurt of literary activity beginning in the mid 18th Century continued well into the 19th Century with not only the aforementioned historical compilations of Bhāī Sobhā Rām and Bhāī Lāl Chand Sevāpanthī, but also a number of *adhyātam* compositions demonstrating a great breadth of learning. Bhāī Rām Kishan Sāhib composed the highly regarded *Japujī Sāhib* commentary *Japu Parmārth*. The *Brahamgyān* granth of Bhāī Gopāl Dās drew upon both Vedāntic and Sufi literature in Sanskrit and Persian. Svāmī Sadānand composed a number of works on Vedānta in Sādhū Bhāshā. With regard to the *Yog Vāsiṣṭha,* Bhāī Aḍaṇ Shāh initially had its exegesis performed by a visiting paṇḍit, after which it was transcribed into Sādhū Bhāshā dialect by the Sādhūs around him:

ਜੋ ਜੋ ਅੱਖਰ ਪੰਡਤ ਕਹੈ, ਸੋ ਸਾਧ ਲਿਖਤੇ ਜਾਵੈਂ ।
ਜੋ ਜਬ ਕਥਾ ਕਾ ਭੋਗ ਪੜਾ, ਅਰ ਭੇਟ ਪੰਡਤ ਕੋ ਚੜ੍ਹੀ ।
ਤਬ ਸਾਧੋਂ ਭੀ ਸਾਰਾ ਗਰੰਥ ਭਾਖਾ ਮੇਂ ਲਿਖ ਲੀਆ ॥

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[1] Sources on the life and teachings of Bhāī Aḍaṇ Shāh are *Srī Sant Ratan Mālā, Sakhīān Bhāī Aḍaṇ Shāh, Anmolak Hīray, Parchīān Bhāī Aḍaṇ Jī Kī* along with Dr. Gurmukh Singh's *Itihās Sevā Panthīān*.

[2] Pyārā Singh Padam considers Bhāī Sevā Rām to be the author of the *Parchīān Fakīrān Dīān* collection (see his text *Sikh Saṃpradāvali*). If this is correct then the study and commentary on Sufi literature began earlier than Bhāī Aḍaṇ Shāh. Even if the author were to have been Bhāī Sehaj Rām, also a disciple of Bhāī Sevā Rām, the fact that both direct disciples studied and wrote about Sufi literature continues to support the case that this interest can be traced back to their aforementioned *vidyāgurū*. The text in question is a collection of verses on four legendary Sufis, including Rāb'īā and Mansūr Al-Hallāj. Not surprisingly, the parallel between the Upanishad's Mahāvākya statements and Al-Hallāj's controversial proclamation do not go unnoticed by the author:

ਅਨਲਹਕੁ ਕਉ ਅਰਥ ਇਹੁ ਮੈਂ ਹੀ ਸਾਂਈ ਆਹਿ ॥ ਮੋ ਬਿਨ ਦੂਸਰ ਕੋ ਨਹੀ ਮੈਂ ਸਾਂਈ ਸਭ ਠਾਇ ॥

The meaning of 'ana-l-haq' is this, 'Indeed I am God, You are without a second, I myself and all reside in God'

Whichever words the paṇḍit spoke, the Sādhūs were writing down
Thus after the end-ceremony of the narration (of Yog Vāsiṣṭha),
And the donations had been offered to the paṇḍit
Then in the language of the Sādhus a whole granth was written[1]

Bhāī Aḍaṇ Shāh himself was a great scholar of Farsi and Arabic. He is recorded to be the author of *Pāras Bhāg,* the rendering in Sādhū Bhāshā of Al-Ghazālī's *Kīmīā-i-Sādat*[2]. From within his *dharamshālā* two disciples were singled out for their advanced understanding of Fārsi, namely Bhāī Gārrū and Bhāī Mangū. Under the guidance of his *gurdev,* Bhāī Gārrū was engaged daily in the reading and exposition of the *Masnavī* and *Kīmīā-i-Sādat.* His fellow disciple, Bhāī

[1] *Srī Sant Ratan Mālā,* page 108 and pages 253-254. Bhāī Sobhā Rām attributes this translation to Bhāī Rang Jī (*Sant Māl,* verse 1660). The story behind how this large and difficult Sanskrit composition came to be translated into the language of the masses is both amusing and pertinent. A visiting paṇḍit was commissioned to perform the text's exegesis in return for an extortionate amount of money. Bhāī Aḍaṇ Shāh understood well the benefit this *brahamvidyā* would have for the sādhūs and congregation and thus allowed a few disciples to hide behind a curtain during its narration and write down what they heard. Upon completing his exegesis the paṇḍit then discovered the deception. Outraged the paṇḍit confronted Bhāī Aḍaṇ Shāh only to have his own corrupt nature revealed by the swiftness with which he was appeased by money and laudation. Because the Sikh tradition rejects the elitist notions of the classical *Varṇāshram dharam* model, Sanskrit literature is valued purely in terms of its direct mystical and philosophical relevance. This episode mirrors a broader hostility among the Brāhmanical hierarchy toward the post-Khālsā Sikhs in the 18th Century. Svāmī Kalyān Dās Udāsī's characterisation of the Sikh tradition in his text *Sache Khoj* as a '*shudra panth*', a spiritual path for the lowest band of the caste system, helps to contextualise this hostility. It can be seen in Paṇḍit Raghunāth's refusal to teach Sanskrit to 'shudras' in the Gurū's *darbār* in 1688 and in the destruction of Paṇḍit Gulāb Singh Nirmalā's original manuscripts by jealous Brāhmans nearly a century later.

[2] This is still a debate among modern scholars. The text's author has been variously attributed to Bhāī Gārrū, Bhāī Aḍaṇ Shāh and Paṇḍit Kirpā Rām, a scholar from Srī Gurū Gobind Singh Jī's Anandpur Sāhib *darbār.* Pyārā Singh Padam identifies a manuscript in the library of the Mahārāja of Jodhpur which records its author to be 'Kirpā Rām'. Although it is not stated whether Padam's opinion is based on this textual reference alone, it is worth noting that one of Bhāī Aḍaṇ Shāh's closest disciples was also called Kirpā Rām. Alternatively Bhāī Sobhā Rām's *Sant Māl* attributes the work to Bhāī Gārrū. Old manuscripts of the text such as those in the libraries of Bhāshā Vibhāg Language Department and Moti Bhāg Palace in Patiala record it to be the work of Bhāī Aḍaṇ Shāh. Even the 19th Century British account of education in Punjab, *History of Indigenous Education in the Punjab since Annexation* written in 1882 by W.G. Leitner notes that:

'The spirit of Sikhism is well exemplified in Adan Shah, a Fakir, who wrote the Paras Bhag or 'touchstone' in Gurmukhi (an adaptation of the Kimia-Saadat) in which Jesus, Nanak and other religious reformers are praised'

Mangū, was directed to compose the *Masnavī Bhākhā*[1], a translation of the opening sections of Rūmī's *Masnavī*. The *Sant Ratan Mālā* records that[2]:

ਗਾਹੜੂ ਏਕ ਸਾਧ ਅਰ ਦੂਸਰਾ ਭਾਈ ਮੰਗੂ ਜੀ । ਏਹ ਦੋਨੋਂ ਫਾਰਸੀ ਪੜੇ ਹੂਏ ਥੇ ।
ਅਰ ਭਾਈ ਅਡਣ ਸਾਹਿਬ ਜੀ ਪਾਸ ਰਹਿਤੇ ਥੇ ਸੋ ਕਥਾ ਸੁਨਾਵੇਂ ਪਾਰਸ ਭਾਗ ਕੀ ਅਰ ਮਸਨਵੀ ਕੀ ॥

One Sādhū was Gārrū and the other Bhāī Mangū Jī
Both were learned scholars of Farsi and they remained with
Bhāī Aḍaṇ Sāhib Jī delivering discourses on Pāras Bhāg and Masnavī

The seriousness with which Sevāpanthīs began to take scholarly endeavour prompted the emergence within the Nirmala tradition of the Aḍaṇshāhī *upsaṃpradāya*[3]. This lineage of disciplic succession is recognised as an autonomous tradition by the Nirmala scholar Sant Gyānī Balvant Singh Koṭhā Gurū, and not merely a title given to highly educated Sevāpanthī Saints[4]. He identifies a number of individuals, both past and present, learned in Sanskrit and Vedānta, who attended the Kumbh Melā, and who referred to themselves as 'Aḍaṇshāhī Nirmalay'. Notable among them are Mahant Saṃpūran Singh, Paṇḍit Uttam Singh, Paṇḍit Narāyaṇ Singh and Sant Pratāp Singh Jī Miṭhā Ṭivāṇā Vāle[5].

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[1] Since published by Dr. Gurmukh Singh as *Masnavī Bhākhā*, Punjabi University, Patiala

[2] *Srī Sant Ratan Mālā* page 293

[3] Page 245 of the fourth volume of Mahant Dyāl Singh Jī's *Nirmal Panth Darshan* describes an *upsaṃpradāya* or sub-tradition of the Nirmalas called *Saṃpradāya Aḍaṇshāhī Nirmalay*

[4] Gyānī Balvant Singh Jī Koṭhā Gurū, *Srī Nirmal Panth Bodh*, pages 1065-1070.

[5] Gyānī Balvant Singh outlines two forms of crossover, dependent upon whether the Sevāpanthī was *amritdhārī* or *charanpāhuldhārī*. The process of crossover was identical for both, differing only in that those who were *amritdhārī* were drawn toward studying with Nirmala *Sants*, and the *charanpāhuldhārī* studied with Udāsīs. Both under the influence of their *vidyāgurūs* began to wear the respective *bhekhs* – *bhāgvā* coloured robes for Nirmalas, the loin cloth for the Udāsīs. They became labelled accordingly by the community around them at the time. In terms of the timescale of this crossover, it stems from the seventh Mahant of the Nūpur Thal paraṃprā, the fourth Mahant after Bhāī Aḍaṇ Shāh himself. Bhāī Sahai Rām became Bābā Sahai Singh at the hands of Bābā Bhāg Singh Nirmalā Kurīvāliā at an *amrit sanchār* in Lahore. Bhāī Lāl Chand records Bābā Bhāg Singh as an 'Udāsī', perhaps referring to his more general *maryādā* than *bhekh* as such. One of the Aḍaṇshāhī Nirmala lineages extends from this initiation up to the present with Paṇḍit Uttam Singh of Ḍerā [illegible] current representative.

Inevitably the Sevā Panth proliferated under Bhāī Aḍaṇ Shāh. Many of the modern lineages (*paraṃprā*-s) can be traced back to one of his disciples and many Ṭikānās were established by those he had initiated and tutored[1]. The role he played in increasing the influence of the Sevāpanthīs during his lifetime is immediately apparent from the Saṃpradāya's alternative moniker as 'Aḍaṇshāhīs'[2]. Nūrpur, Shāh Jīvana and Miṭhā Ṭivānā remained key centres of Sevāpanthī activity up until partition. Sadly, the move to East Punjab, the destruction of the *bungās* or colleges in Amritsār and the rise of the Singh Sabhā ideology all contributed to the diminishing influence of the Sevāpanthīs[3]. The change in circumstances has also seen the decline of training in Sanskrit, Farsi and Arabic, although exceptions still exist[4]. Yet they continue to be respected greatly by the traditional Sikh intelligentsia. Furthermore the work of Mahant Tīrath Singh Jī, the Taksāl of Gyānī Sant Surjīt Singh Sevāpanthī, the Mahant Amīr Singh Taksāl of Satowāli Gali Ḍerā, and Paṇḍit Nischal Singh Sevāpanthī has had a considerable impact upon the Sikh tradition in the 20th Century. The Saṃpradāya remains focused upon the needs of society, serving all selflessly, although no

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[1] A Ṭikānā is a lodge or halting place. Both the Sevāpanthīs and the Nānakpanthīs of Sindh use this term for their centres.

[2] The reason for two different monikers is explained in *Srī Sant Ratan Mālā* on page 504. It states at length that the names were given according to the personalities in their respective districts, but that it was one Panth with two titles out of respect for the *chelā* of the *gurdev*:

ੲੇਕ ਪੰਥ ਦੋਊ ਭੇਦ ਜੋ ਗੁਰ ਚੇਲੇ ਕੋ ਨਾਮ ।ਜੋ ਜਿਹ ਦੇਸ ਪ੍ਰਸਿਧ ਸੋ ਭਾਖਤਿ ਹੈਂ ਅਭਰਾਮ ॥

This one Panth had two different names each from the Gurū's disciples
They were the greatest of this land, to speak of them was beautiful

[3] Even recently Mahant Jagmohan Singh Sevāpanthī of Yamuna Nagar was given *tankhah*, an official punishment by the Akāl Takhat, on the charge of acting against 'Sikh traditions'. In fact the offence he had committed was entirely in keeping with Bhāī Aḍaṇ Shāh's own example; arranging a recital and explanation of *Garur Purāṇa* at the Ḍerā he presides over. The question then arises, in the present climate would Bhāī Aḍaṇ Shāh also have been threatened with expulsion from the Sikh tradition considering his own practices described earlier?

[4] In the notes appended to *Srī Sant Ratan Mālā* a number of recent personalities are named who were proficient in Sanskrit. These include Paṇḍit Banā Singh Vedāntāchārya of Kāshī, those of the Sevāpanthī āshram in Haridvār and notably Sant Bhāī Vajīr Singh Sevāpanthī of Miṭhā Ṭivānā whose daily practice, 'in accordance with traditional practice (*purātan maryādā*)', was to read and listen to the *Yog Vāsiṣtha* for a few hours in the afternoon.

longer with bucket and spade but with the establishment of schools, colleges, clinics, hospitals and free medical dispensaries[1]. Traditional *maryādā* such as *ārati sāhib, adhyātam kathā, bihangam rahit,* deeper exploration of the meanings of Gurbāṇī and the veneration of *samādhs* are still maintained in all Sevāpanthī institutions, and with Satigurū's blessings long may they continue.

Bibeksār: an Introduction

The only printed form of *Bibeksār* is found in Bhāī Lāl Chand's *Srī Sant Ratan Mālā*[2]. He dates the dialogue between Bhāī Aḍaṇ Shāh and Bhāī Dyā Rām to the year 1805 Bikrami (1748 AD). According to historical sources, Bhāī Dyā Rām was originally employed as the chief minister in Multān[3]. One day he decided to enquire about his future from a *jyotshī.* To his horror the prediction was of great misery, a consequence of the sensory pleasures he had immersed himself in during his life. This triggered in him deep contemplation about the very meaning of his existence. Bhāī Dyā Rām concluded that only with the absolute renunciation of sensual enjoyments could he avoid suffering. This would only be possible with the instruction and support of a true Saint. Since Bhāī Aḍaṇ Shāh was by this time famed throughout the entire region, Bhāī Dyā Rām decided he would renounce his householder lifestyle and obtain *diksha* from him. However, after a few days of renunciation he felt compelled to return to his mother. Then following a number of days he returned to his *gurdev.* He continued to come and go in this way until one day he happened to meet Bhāī Santokhā Jī, the *gurbhāī* of Bhāī Aḍaṇ Shāh. The great Saint rebuked him for his lack of conviction. Only by emulating the Saints can one become a real Sādhū. Bhāī Dyā Rām was asked to decide who he wished to emulate, his Saint or his mother. The stern words of the Saint struck deep at the core of his heart. No longer could he shy away from his inner conflict. On the one hand there was a fear of the pain and loss that came with renunciation

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[1] Some still do, notably the original Kār Sevā lineage which descends from the famous *nishkām sevak rāgi,* Bābā Shām Singh. This tradition of Kār Sevā began with Bābā Jhaṇḍā Singh, followed by Bābā Kharak Singh and continues to this day. Sadly the original sentiment has been lost and replaced by an opportunist and ignorant destruction of Sikh architectural heritage.

[2] It is printed from pages 184 to 209 of the earlier editions, pages 129 to 149 in the latest edition.

[3] See *Srī Sant Ratan Mālā* and *Itihās Sevā Panthīān.*

and on the other, the intoxicating joy of spiritual practice. His decision either way would be the point of no return for his life. Either he should make firm his vow of renunciation or he should give up this pretence of earnestly striving for *mukti*. Inevitably Bhāī Dyā Rām threw his whole being into the latter. Thoroughly resolute, possessing bona fide dispassion, he now had all the qualities needed to tread the path that would ultimately lead him to truth[1]. Bhāī Aḍaṇ Shāh intuitively recognising the purity of his heart, favoured his disciple with the opportunity to ask any question he so desired. It is this dialogue that constitutes *Bibeksār*. *Srī Sant Ratan Mālā* explains:

> ਤਬ ਭਾਈ ਅੱਡਣ ਸਾਹਿਬ ਜੀ ਦਯਾਲ ਹੋਇਕੈ ਆਗਿਆ ਕਰੀ, ਹੇ ਦਇਆ ਰਾਮ! ਜੋ ਕੁਝ ਪੂਛਿਆ ਚਾਹਤਾ ਹੈਂ, ਸੋ ਪੂਛ ਲੇਹ । ਸੋ ਜਬ ਸਤਗੁਰੋਂ ਕੋ ਪ੍ਰਸੰਨ ਦੇਖਿਆ, ਤਬ ਹਾਥ ਜੋੜ ਕਰ ਬੰਦਨਾ ਕਰੀ, ਅਰ ਜੋ ਜੋ ਮਨ ਮੈ ਸੰਸਾ ਥਾ, ਸੋ ਭਾਈ ਦਇਆ ਰਾਮ ਜੀ ਪ੍ਰਸ਼ਨ ਕੀਏ ਹੈਂ, ਅਰ ਭਾਈ ਅੱਡਣ ਜੀ ਉੱਤਰ ਦੀਏ ਹੈਂ । ਤਿਨਕੇ ਪ੍ਰਸ਼ਨੋਤਰ ਕਾ ਏਕ ਗ੍ਰੰਥ ਹੈ । ਵਿਵੇਕਸਾਰ ਤਿਸਕਾ ਨਾਮ ਹੈ, ਸੋ ਪਰਮ-ਸੂਖਮ ਪ੍ਰਸ਼ਨ-ਉੱਤਰ ਗੁਰ-ਸਿਖ ਕੇ ਹੈਂ । ਪਰਮ ਵਿਵੇਕ ਕਾ ਕਾਰਣ ਹੈਂ । ਤਿਸ ਉਪਦੇਸ਼ ਕਉ ਪਾਇ ਕਰ ਭਾਈ ਦਇਆ ਰਾਮ ਜੀ ਵਿਸ਼ਰਾਮ ਕੋ ਪ੍ਰਾਪਤ ਭਏ ਹੈਂ ।

> *Then Bhāī Aḍaṇ Sāhib Jī gave his compassionate permission, 'Oh Dyā Rām! If you wish to ask some questions then bring them'. Thus when he saw the Satigurū's happiness, with hands together he performed salutations, and whatever doubts that were located in his mind became Bhāī Dyā Rām Jī's questions, and Bhāī Aḍaṇ Jī gave the answers. This question-answer dialogue formed one granth. The name of this is Viveksār, and the question-answer of the greatest subtlety is the Gurū-Sikh dialogue. This granth is the cause of supreme discriminative wisdom. Having obtained those teachings, Bhāī Dyā Rām Jī obtained peace.*[2]

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[1] According to *Srī Sant Ratan Mālā* he soon mastered the practices of *jap, tap, sam, dam, uprati, tatikshya, shradhā samādhānta, vairāg, mokh ichhā,* along with other *sādhanas*. Sturdiness in these, known collectively as the *sādhana chatushṭya*, is the prerequisite for the pursuit of Brahamgyān. Vedāntic texts describe these to identify one who is qualified (*adhikār*) for the teaching. For example see the opening sections of Sadānand Yogīndra Sarasvatī's *Vedāntsāra*, Ādī Sankarācharya's *Vivekchurāmanī* and Paṇḍit Nihchal Dās's *Vichār Sāgar*.

[2] *Srī Sant Ratan Mālā*, page 184

Historical accounts record that the *gurdev*'s teaching enabled the *chelā* to swiftly achieve liberation while living, the state of Jīvanmuktī. Henceforth Bhāī Dyā Rām remained in the company of his *gurdev* serving him and relishing his spiritual teachings. He followed him to Jammu and was with Bhāī Aḍaṇ Shāh when he became *brahamlīn* in 1757. Just as wood transforms into light and heat through proximity to fire, similarly the behaviour and mindset of the disciple transforms into that of his beloved master. Thus when Bhāī Dyā Rām returned to Multān he began performing *prachār*. His own son Bhāī Kishan Dās, merely a child at the time of his father's renunciation, later became his *chelā*. In 1783 Bhāī Dyā Rām renounced his physical body to remain ever situated at the lotus feet of his beloved Satigurū. Bhāī Kishan Dās took on the duty of performing *prachār* and established a lineage which existed up until last century.

Despite lacking any direct textual reference to its author, scholars past and present attribute *Bibeksār* to Bhāī Aḍaṇ Shāh[1]. This prompts Gobind Singh Lamba to question whether both *Bibeksār* and *Pāras Bhāg* can be attributed to him based on the linguistic differences between the two. But it is quite plausible that like the writings of Srī Gurū Gobind Singh Jī, stylistic differences are due to the contexts for which each text was composed[2]. Indeed by studying the closest comparable material by Bhāī Aḍaṇ Shāh – his statements condensed into verse form in Bhāī Sehaj Rām's *Parchī Bhāī Aḍaṇ Jī Kī* – one can see the same teaching, terminology and metaphor[3].

The content of *Bibeksār* indicates that at the very least the composition is based upon an actual conversation. Firstly, particular answers testify to a mind well versed in the concepts, nuances and analogies of the *Yog Vāsiṣṭha* granth[4]. Sevāpanthī tradition recognises no greater authority on this *granth* than Bhāī Aḍaṇ Shāh. Secondly certain questions are constructed in response to an earlier

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[1] See Pyārā Singh Padam's *Sikh Saṃpradāvali*, Gobind Singh Lamba in *Sākhīān Bhāī Aḍaṇ Shāh*, Dr. Gurmukh Singh in *Pāras Bhāg* and Surain Singh Vilkhu in *Bhāī Aḍaṇ Shāh: Jīvan Te Rachnā*.

[2] For example, the linguistic and stylistic differences between *Zafarnāmā* and *Chandī Dī Vār*.

[3] Similarities to *Bibeksār* are numerous, including the same terminology such as '*sudh sātak*' (verse 37), '*budhivān*' (verse 51), '*prālabdh*' rather than *prārabdh* (verse 149), '*pattal*' (verse 253), '*sarab biāpak*' (verse 421), '*sahasra barakh*' (verse 539), combined with similar subject matter and metaphor for example the nature of '*ātam sukh*' (verse 84), repeated '*sūraj*' and '*dhup*' imagery, the same teaching on linguistic differences (verse 338), '*gyānī pad*' (verse 628) and the world arising from the ego.

[4] This will be demonstrated in the commentary on *Bibeksār*.

answer or from the accumulated information given on a topic over a number of prior answers. Perhaps most significantly, questions are corrected in some cases for misunderstandings, and in one instance for a specific misinterpretation of a metaphor used earlier in the dialogue. Such elements rarely arise in medieval texts composed using the *prashanottri* form as a literary tool. Lastly, the scholar Surain Singh Vilkhu places great emphasis on the credibility of Bhāī Lāl Chand's opinion about the author because of his direct lineal connection with Bhāī Aḍaṇ Shāh. It is therefore safe to assume he is the intellectual author of *Bibeksār*.

Both tradition and scholarly opinion accredit the physical text to the pen of Bhāī Sehaj Rām[1]. It must not be forgotten that by this point in history Bhāī Aḍaṇ Shāh had instigated a wave of literary and scholarly activity among his disciples, including the recollection and transcription of teachings accredited to the earlier Sevāpanthī masters. Bhāī Sehaj Rām was from the same geographical region, the fellow *gurbhāī*, and the lifetime companion of Bhāī Aḍaṇ Shāh. One can safely assume they shared a very similar written style. This provides us with a fairly accurate date for the penning of the text. While the dialogue took place in 1748 it was transcribed at some point between this same year and the end of the 1760s, for while Bhāī Aḍaṇ Shāh renounced his body in 1757 Bhāī Sehaj Rām lived until 1770.

In terms of the sources drawn upon for exemplification, the most frequent within *Bibeksār* is the direct quotation of Gurbāṇī. This is accompanied by general references to Purāṇic narratives (Prahlād, Narsinha, and Vipaschit), the *Bhagvad Gītā*, and specific references to saints from both the Bhaktī (Mīra Bāī, Dhanā Bhagat and Dādū Dayāl) and Sufi (Hāzar Shāh) traditions. He does not incorporate this material for the sake of comparative study, as has recently been suggested by one author[2]. In keeping with the exegetical methods of the *Sant Maṇḍali* the examples help elucidate key principles of Gurmat and *adhyātam updesh*. This is an approach shared by all traditional Saṃpradāyas and is mirrored particularly in the literature of the Nirmala and Udāsī orders from the same era.

It is significant that the *Yog Vāsiṣṭha* is referred to as one of the source materials for the explication of Vedāntic terminology. Exegesis of Vedānta during

[1] In recent conversations with this author both Srīmān Mahant Kāhan Singh Jī, the present Mahant of Ṭikānā Bhāī Jagtā Sāhib, and Dr. Gurmukh Singh, the leading academic on the Sevāpanthī tradition, accept that the conversation was recorded by Bhāī Sehaj Rām.

[2] Dr. Kirpal Singh, *History of the Sikhs and their Religion: Volume One*.

the 18th Century generally avoided the more intellectually demanding, highly technical treatises of *Advaita Siddhi, Naishkarmya Siddhi, Brahamsūtra Bhāshyā,* or Srī Gauḍapādāchārya's *Kārikā*[1]. Instead scripture containing varying degrees of synthesis between Advaita Vedānta and Vaishṇav *saguṇa* devotional practice were adopted such as *Adhayātam Rāmāyaṇ, Prabodh Chandrodya Nāṭak,* the *Bhagvad Gītā* and here the *Yog Vāsiṣṭha*[2]. Evidence suggests that the influence of this latter text existed much earlier within the Sikh tradition. An important insight is provided by the author of the 17th Century text *Dabistān-i-Mazāhib* who identifies the 'Nānak sect' as the source of the Sukdev and Janak teaching he narrates in its entirety, a passage he demonstrates to be a direct quotation from *Yog Vāsiṣṭha.* The text continued to be a source of inspiration well into the 20th Century. To this day, it is not uncommon to hear the description of *Yog Vāsiṣṭha*'s seven *bhūmikā*-s in the discourse of Sants and Gyānīs[3]. *Srī Sant Ratan Māla* records the sustained popularity of the text amongst Sevāpanthīs. Indeed, a similar degree of conceptual influence to *Bibeksār* is found in the *Sidhānt Kaṭākhya* written by Svāmī Sadānand Sevāpanthī composed in the mid 19th Century. His own *gurdev,* Bhāī Rām Dyāl Jī, is also recorded to have studied and performed the exegesis of *Yog Vāsiṣṭha*[4].

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[1] Of course there are notable exceptions such as Paṇḍit Sadā Singh's Sanskrit commentary on the notoriously difficult *Advaita Siddhi* by Srī Madhusūdan Sarasvatī from 1767. Another example is the much lauded *Moksh Panth Prakāsh* by Nirmal Svāmī Paṇḍit Gulāb Singh Jī which remains the pinnacle of Nirmala scholarship in the post-Khālsā era. It critically evaluates the numerous schools of Indian metaphysics from the stance of Advaita Vedānta, quoting directly from shāstras such as the *Brahamsūtra*-s and Upanishads. It encompasses a wide range of thought, from the heterodox philosophies of the Jains and Buddhists through to the specific Bhāmatī and Vivaraṇa schools of Advaita Vedānta. Methodically through *pūrvpakshi sidhāntī* analysis each chapter (*nivās*) establishes in turn the nature of Tatpad, Tvampad, Akhaṇḍhārtha, Jīvanmukti and Videhmukti. By the 19th Century Nirmalas had produced translations and commentaries on even rigorously philosophical Sanskrit compositions.

[2] This is a common theme throughout the Sādhū Bhāshā treatises on Vedānta studied by the Sikh Saṃpradāyas. *Vichār Sāgar* which explores Vedānta in great detail was composed by Paṇḍit Nihchal Dās, a Dādūpanthī Sādhū. *Sāruktāvalī* was composed by Kavī Hardyāl Jī whose relative had been honoured by Srī Gurū Amar Dās Jī. *Vichār Mālā* was composed by Sādhū Anāth Dās in 1668. *Adhyātam Prakāsh* was authored by Kavī Sukhdev, a court poet of Srī Gurū Gobind Singh Jī and identified as an early Nirmalā by Mahant Gaṇeshā Singh. These scholar saints all belong to later *nirguṇa* Bhakti traditions and are united in their aim to provide a linguistically accessible condensation of the philosophy of Vedānta.

[3] See the footnote to question sixty one for a description of these seven stages.

[4] The teachings of Bhāī Rām Dyāl Jī presented in *Srī Sant Ratan Māla* also contain characteristic elements of the *Yog Vāsiṣṭha* such as the seven *bhūmikās*, the emphasis on *vāsnā*, and a description of *sankalap*.

Paṇḍit Sher Singh Nirmalā's *Srī Bīr Mrigesh Gurbīlās Granth* contains a particularly important textual reference to its later influence[1]. It describes the *maryādā* in which there was daily exposition of *Yog Vāsiṣṭha* to the *sangat* by none other than Bābā Bhāg Singh Kurīvāle, *gurdev* to the famous 19th Century saint Bābā Bīr Singh Jī. He was noted earlier as the Nirmalā who initiated Bhāī Sahāī Rām Sevāpanthī into the Khālsā, thus the founder of one paraṃprā of Aḍaṇshāhī Nirmalay. Another reason for the text's sustained popularity is because it explains difficult concepts through accessible and memorable narratives. Thus it aids the exposition of key concepts underpinning Gurmat Sidhānt such as *Braham, Ātmā, Māyā, advaita, turiyā, trehguṇa, gyān-agyān, kaivalya mukti, Parmātmā, Brahamgyān.* This is the reason for the study of Vedānta[2]. Numerous and diverse hand-written manuscripts in Gurmukhī script of the Sādhū Bhāshā translation still exist, demonstrating that its study has pervaded Sikh history[3].

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[1] This very large *granth* charts the history of the Bābā Bīr Singh Naurangabād *upsaṃpradāya*. This reference is taken from the twenty ninth *adhyāy* of the first *skandh*:

ਪੁਨਾ ਦੋਘੜੀ ਦਿਨ ਰਹਤੇ ਪ੍ਰਜੰਤ ਵਾਸਿਸ਼੍ਟਾਦਿਕ ਵੇਦਾਂਤ ਕੇ ਗ੍ਰੰਥੋਂ ਕੀ ਕਥਾ ਅਰ ਕੀਰਤਨ ਹੋਤਾ ਰਹਤਾ ਥਾ ॥

Repeatedly, during the first two ghaṭikās of the day the exegesis of (Yog) Vāsiṣṭha and other Vedāntic granths and kīrtan was performed.

According to the *Nakshatra* branch of Vedic astrology, the moon's monthly cycle is broken into twenty eight divisions called *nakshatras.* Each division is made up of sixty *ghaṭikā* units. A unit lasts for twenty four minutes. Two *ghaṭikās* form one *muhūrat*, which can be considered either auspicious or inauspicious. 'Doghari' is the colloquialism of *dvi-ghaṭikā*. It is also noteworthy that Paṇḍit Sher Singh also mentions the study of the *Pañchdashī* at this ḍerā.

[2] Vedānta is a conjunctive term made up of Ved meaning 'Veda' and Ant meaning 'end', referring to the Upanishad compositions appended to each of the four Vedas. Specifically it refers to any cohesive philosophical system based upon the concepts found within the Upanishads, namely Māyā, the non-duality of *Jīva* and *Braham*, the *nirguṇa* and *saguṇa* forms of Braham, *gyān*, *brahamgyān, avidyā,* et cetera.

[3] In its original Sanskrit form there are two versions of this very large text, the greater and smaller editions. The 'smaller' *Laghū Yog Vāsiṣṭha* of 32,000 verses is broken into six specific subject headings or *prakaraṇas*. Manuscripts in Gurmukhi from the 18th and 19th Centuries compiled various *prakaraṇas* translated into Sādhū Bhāshā. While some later *granths* quote directly from the text, such as *Narāyaṇ Harī Updesh* by Paṇḍit Hardev Singh, others allude to it in form and content such as the *Vairāg Prakaraṇ* and *Gyān Prakaraṇ* sections of Sant Harīnām Singh's *Harīnām Bilās*. The composition remains influential although there has been a decline in the study of Sanskrit since the Singh Sabha Movement. Its influence is found among even relatively 'mainstream' figures such as the great 20th Century saint, Sant Attar Singh Mastūāna.

Stylistically *Bibeksār* is a prose *prashnottrī* meaning a question and answer dialogue between a *gurū* and *chelā*. This style is found within nearly all Vedāntic scripture including the Upanishads, the *Bhagvad Gītā,* and the *Yog Vāsiṣṭha* itself. Even in philosophical analysis, a variant form termed *pūravpakshī-sidhāntī* is used[1]. It is ideally suited to the emphasis upon *shabad pramāṇ* (scriptural evidence) and *arthavād* (illustration through analogy). Alike much of the Sevāpanthī literature from the 18th Century, *Bibeksār* contains Arabic and Farsi words such as *manind, lashkār, khānay, gulām, asbāb, fakīr, sāhib* along with both *tatsam* and *tatbhava* Sanskrit terms such as *jotshī, mukta, parmārth, vāsnā, drisht, sankalap, avasthā, drishtānt.* Beyond the specific terminology, the language is a mix of Lahindi, Pathohari and Sādhū Bhāshā dialects, as would be expected considering the geographical location of the author. The reader will find within the Punjabi prose punctuation marks combined with bracketed terms whenever sophisticated analogies have been used. These additions date back to the first printed edition in 1953. A small number of errors in the text from the most recent (fifth) edition have been corrected here.

Translation and Commentary

The translation has been kept as literal as possible without allowing the meaning to become obscured. Non-gender specific pronouns have been translated as 'he' assuming Bhāī Aḍaṇ Shāh would have intended the same. It is worth noting that unlike the Nirmalas and Udāsīs, there have not been female Sevāpanthīs[2]. Considering the terseness of each answer certain sections have required extensive commentary. The commentary serves only to reveal the wisdom contained within – such are the traditions of the Nirmal Bhekh.

[1] This method is used to present the rival views (*pūravpakshī*) of various other philosophies. In turn each position is analysed, beginning with the weakest working through to the one possessing greatest accuracy. Finally this is also rejected in favour of the philosopher's own view (*sidhāntī*). This approach has been used in Paṇḍit Gulāb Singh's *Moksh Panth Prakāsh.*

[2] The appended information in *Srī Sant Ratan Māla* on the present status of the bansāvalīs described by Lāl Chand Sevāpanthī mentions only one female Sant named Māī Lachhmī. With no extra information, she appears to have been the last historical member of the *Shahadare bansāvalī,* a short lived lineage preceded by Bhāī Īshvar Dās, Bhāī Jai Singh and finally Bhāī Aḍaṇ Sāhib. Assuming these individuals lived an average life span, keeping in mind that Bhāī Aḍaṇ Sāhib renounced his body in 1748, it would seem that she was initiated into the order around the turn of the 19th Century.

Vivek Pradīpikā

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

One[1], manifest and unmanifest, through the grace of the True Gurū

ਅਬ ਬਬੇਕ ਸਾਰ ਲਿਖ੍ਯਤੇ॥

Now Bibeksār is being written

ਮੰਗਲਾਚਰਨ (ਪ੍ਰਸ਼ਨ) (ਉਤ੍ਰ)

Invocation (question) (answer)

ਰੂਪ ਨ ਰੇਖ ਨ ਰੰਗੁ ਕਿਛੁ ਤ੍ਰਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ ॥
ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨ ॥੧॥

Without form, sign or colour, the Lord is distinct from the three qualities
Says Nānak, only when that One is very pleased is all this understood[2]

ਨਮੋ ਨਮੋ ਸ੍ਰੀ ਸਤਿਗੁਰੂ ਦੀਨਾ ਨਾਥ ਦਿਆਲ ॥
ਆਪੇ ਸਰਨੀ ਪਾਵਹੋ ਆਪ ਕਰੋ ਪ੍ਰਤਿਪਾਲ ॥੨॥

Salutations, Salutations to Srī Satigurū, protector and cherisher of the poor
You yourself bestow shelter, you yourself provide protection.

ਸਲੋਕ ॥

ਜਨਮ ਮਰਨ ਤਿਨ ਸਭ ਕਟੇ ਸੰਤ ਪ੍ਰਸੰਨ ਜਿਹ ਹੋਇ ॥
ਹਰ ਸੋਗ ਤਾਕੋ ਗਇਓ ਜੀਵਨ ਮੁਕਤ ਭਯੋ ਸੋਇ ॥੩॥

Through the pleasure of the Saint, the cycle of birth and death comes to an end,
The unrivalled suffering is taken away and that state of living liberation is achieved.

ਸੋਰਠਾ ॥

ਜਬ ਗੁਰ ਭਏ ਪ੍ਰਸੰਨ ਕਰ ਜੋੜ ਬੰਦਨਾ ਸਿਖ ਕਰੀ ॥
ਜੋ ਕਛ ਸੰਸਾ ਮਨ ਬੇਗ ਮਿਟਾਇਓ ਕ੍ਰਿਪਾ ਕਰਿ ॥੪॥੧॥

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[1] 'One' conveys the indivisible, undifferentiated Braham, wholly unique and without a second.

[2] Srī Gurū Arjan Dev Jī, *Srī Sukhmanī Sāhib*, p.283

When the pleasure of the Gurū is obtained through the prostration of the Sikh Whichever doubts existed in his mind are removed immediately through the Gurū's kindness.

2. The Evidence of a Seeker

ਪ੍ਰਸ਼ਨ ੧. ਪ੍ਰਚਾ ਜਗਯਾਸੀ ਦਾ ਕਿਆ ਹੈ ।
੨. ਜੋ ਬਿਨ ਪਰਚੇ ਕੋਈ ਇਕ ਖਿਣ ਜਾਗ੍ਰਤ ਸੁਪਣ ਵਿਖੇ ਰਹਿ ਸਕਦਾ ਨਾਹੀਂ?

Question
1. What is the evidence of a seeker?
2. That anyone without this evidence will remain unable to awake from the dream for one instant?

ਉਤਰ ੧. ਪਰਚਾ ਜਗਿਆਸੀ ਦਾ ਰੂਪ ਦੇ ਧਿਆਨ, ਅਤਟ ਅਖਰਾਂ ਦੇ ਸਿਮਰਨ ਨਾਲ ਨਹੀਂ ਹੋਂਦਾ ।
੨. ਪਰਚਾ ਰਖਦਾ ਹੈ ਆਤਮ ਰਸ ਵਿਚ, ਇਸ ਤੋਂ ਬਿਨਾ ਹੋਰ ਸੁਆਦ ਨਹੀਂ ਰਖਦਾ ।
੩. ਕਰਤਵ ਉਸਦਾ ਤੋੜਨਾ ਮੋਹ, ਦੇਹ ਆਦਿਕਾਂ ਦਾ ਹੈ, ਜਿਸਨੋ ਵੀਚਾਰ ਵਿਵੇਕ ਕਹੀ ਦਾ ਹੈ।
੪. ਜਿਸਨੋ ਪਾਰਬ੍ਰਹਮ ਕਹੀ ਦਾ ਹੈ, ਸੋ ਅੰਤਰ ਆਤਮਾ ਜਗਿਆਸੀ ਦੇ ਹੈ ।
੫. ਪਰ ਨਾਨਤ੍ਵਵਾਸਨਾ ਨੇ ਅਛਾਦਿਆ ਹੈ ।
੬. ਜਿਉਂ ਜਿਉਂ ਧੂੜ ਵਾਸ਼ਨਾ ਦੀ ਨਿਵਰਤ ਹੋਂਦੀ ਹੈ, ਤਿਉਂ ਤਿਉਂ ਸੁਧ ਸਰੂਪ ਦਾ ਸਾਖਿਆਤ ਦਰਸ਼ਨ ਹੋਂਦਾ ਹੈ ।
੭. ਉਹ ਦਰਸ਼ਨ ਹੈ ਜਿਸਨੋ ਸੂਈ ਦੇ ਨਕੇ ਜਿਨਾ ਖਾਲੀ ਨਹੀਂ ਕਹੀਦਾ ।
੮. ਅਰਥ ਇਹ ਜੋ ਸਰਬ ਵਿਆਪਕ ਸਰਬ ਰੂਪ, ਹੈ ।
੯. ਅਤੇ ਬਾਹਰ ਪਰਚਾ ਸਿਮਰਨ ਅਰ ਸੇਵਾ ॥ ੨॥

Answer
1. The evidence of the form of a seeker is meditation, this will not happen with continuous recitation of words.
2. That evidence keeps the seeker in the flavour of the Ātmā, beyond this that seeker enjoys no other tastes.
3. His duty is to break the attachment to the body et cetera, this process of contemplation is described as 'discriminative intelligence'.
4. That seeker's inner Ātmā is said to be that Pārbraham,
5. But it is bound by countless desires.
6. Just as when the removal of the dirt of desire happens, one sees manifest the purity of the essential nature.

7. That is the *darshan* which can never be empty, even to the extent of the eye of a needle.
8. The meaning of this is that it is the all pervasive complete form (Braham).
9. And the outer evidence is through remembrance and service.

Invocation

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥
ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

Repeatedly I offer salutations to the all powerful One by performing full body prostration
Says Nānak, with your hand O Lord protect my mind from wavering

Srī Gurū Arjan Dev Jī, *Bāvan Akharī p.256*

ਸ੍ਰੀ ਨਾਨਕ ਪੁਰਸ਼ੋਤਮੰ ਪਰਮ ਪਰਾਵਰ ਨਾਥ ।
ਯੁਗਲ ਚਰਨ ਮਮ ਬੰਦਨਾ ਧਰ ਪਰ ਧਰਿਕਰਿ ਮਾਥ ॥

Srī Nānak, the supreme person[1]*, supreme lord of all within all conditions*
I make my salutations to both of your feet by placing my head to the ground

Kavī Santokh Singh, *Srī Gur Nānak Prakāsh, Pūrabāradh Adhyāy* 1

ਗੋਬਿੰਦ ਸੁ ਸਿੰਘ ਕ੍ਰਿਪਾਨਿਧਿ ਨਾਥ ਹਰੈ ਹ੍ਰਿਦ ਜਾਡਜ ਸਦਾ ਸੁਖਦਾਈ ।
ਵਹੀ ਭਵਸਾਗਰ ਪਾਰ ਪਰੇ ਪਦ ਪੰਕਜ ਕੀ ਜਨ ਜੇ ਸਰਨਾਈ ॥
ਰਰੇ ਜਿਨ ਨਾਮ ਸਰੇ ਸਭ ਕਾਮ ਰਹੇ ਭਵ ਮੰਡਲ ਚਿੰਤ ਨ ਹਾਈ ।
ਇਸੋ ਪਦ ਪੰਕਜ ਬਨਦਤ ਹੋਂ ਨਿਜ ਦਾਸਨਦਾਸ ਕਿ ਹੋਹੁ ਸਹਾਈ ॥

Great Gobind Singh, master and ocean of compassion,
He removes the coldness of the heart, and is forever imparting pleasure
If one takes refuge in His lotus feet verily he crosses the ocean of existence
By uttering his name all desires are fulfilled,
no worries arise while remaining in the plane of worldly existence

[1] The term *purushottam* is an epithet for Vishṇu and Krishṇa and is used here to indicate Srī Gurū Jī's status as the Gurū Avatār.

In this way I perform obeisance to those lotus feet,
for he has protected his own humble slave

Paṇḍit Gulāb Singh Jī, *Moksh Panth Prakāsh, Maṇgalācharan*

ਸ਼ੇਰ ਸਿੰਘ ਗੁਰ ਚਰਨ ਕੇ ਮਮ ਦਾਸਨਿ ਦਾਸ ।
ਬੰਧਨ ਪਦ ਪੰਕਜ ਕੋ ਨਿਰਮਲ ਸ੍ਰੂਪ ਪ੍ਰਕਾਸ ॥

I am a lowly slave at the feet of vidyāgurū Sher Singh
I prostrate at the lotus feet of this manifest form of purity

Commentary

The teaching begins in the traditional manner. The author offers his *maṇgalācharan,* the auspicious invocation, containing all three standard elements; offering salutations (*namaskār*), establishing the subject of the teaching (*vastūnirdesh*) and seeking blessings (*āshīrvād*). The opening question and answer mirrors the four *anubandhs,* the preliminary questions about any given scriptural teaching[1]. Firstly, the practices which qualify a 'seeker' (*adhikārī*) are identified, then the subject of the teaching is given (*vishey*), the means by which to realise the teaching are explained (*sambandh*) along with the goal to be realised (*prayojan*).

The author then defines the nature of meditation. It is a state which is opposed to 'the continual spoken recitation of words', meaning that the aim of meditation

[1] These four are conveyed in all *shāstra.* See for example *salok* 3 to 31 of *Vedāntasāra.* The fifth *salok* states:

तत्र अनुबन्धो नाम अधिकारिविषयसम्बन्धप्रयोजनानि ॥

The anubandhs are named adhikārī, vishey, sambandh and prayojan

Kavī Santokh Singh Jī describes these four in *Rut 5* of *Srī Gur Pratāp Sūraj Granth*:

ਅਧਿਕਾਰੀ ਜੁ ਚਤੁਸ੍ਰੈ ਸਾਧਨ ਵਿਖਯ ਜੀਵਏਸ਼੍ਰ ਇਕਤਾ ਜਾਨ ।
ਬੋਧ ਬ੍ਰਹਮ ਬੋਧਕ ਵੇਦਾਂਤ ਸੁ ਇਹ ਸਬੰਧ ਨੀਕੇ ਪਹਿਚਾਨ ।
ਦੁਖ ਨਿਵਿਰਤਿ ਪਰਮਾਨੰਦ ਪ੍ਰਾਪਤਿ ਇਹੀ ਪ੍ਰਯੋਜਨ ਕਰਹਿਂ ਬਖਾਨ ॥

The adhikārī is one who practices the four sādhanas. The vishya is to understand the unity of Jīva and Īshvar. The sambandh is to know this perfect wisdom of Braham. Having removed suffering and obtained the supreme bliss is the prayojan.

is to quieten the endless chattering of the mind. This requires a process of sustained introspection, dependent upon both sincerity and devotional sentiment. Additionally, as the *Brihadāraṇyak Upanishad* teaches, the seeker should avoid meditating upon 'too many words'[1]. The intended meaning here is that one should restrict meditation to only a few terms that describe the essence of Truth[2].

Throughout this dialogue the cause of bondage is attributed either directly or indirectly to *vāsnā*. A Sanskrit term, its root is '*vās*' meaning 'staying', 'embedded' or 'remaining'. Thus a *vāsnā* is a psychological impression (*sanskār*) within the unconscious mind produced by a person's past actions. It exists as a subliminal memory or rather a latent tendency that is neither concerned with the past nor the future consequences of its expression and fulfilment. When triggered it motivates many negative behaviours ranging from an instantaneous arousal of anger through to the subtle but persistent hankering for any gratification it seeks. It is worth noting that the *Yog Vāsiṣṭha* places great emphasis upon the role of *vāsnā*[3]. It distinguishes between two categories of *vāsnā*:

वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा । मलिना जन्मनो हेतुः शुद्धा जन्मविनथशिनी ॥

Vāsnā is said to be of two kinds: the impure vāsnā is the cause of rebirth and the pure vāsnā is the destroyer of rebirth

Yog Vāsiṣṭha, Bhardvājprashan 6

When the seeker cultivates 'pure' forms of this strong psychological motivation, it purifies the mind. Then it becomes the means by which to obtain *mukti* – the liberation from the cycle of birth and death. This purified motivation

[1] See *salok* IV.4.21 of the *Brihadāraṇyak Upanishad*. The teaching is reiterated in the *Pañchdashī* of Svāmī Vidyāraṇya (*salok* VII.107).

[2] The commentary on the original Upanishad cites the statement in the *Muṇḍak Upanishad* in which it describes the most suitable meditation to be upon the 'syllable Om' alone (*salok* II.ii.5). The *Bhagvad Gītā* (*salok* 8.3) also recommends uttering and meditating upon 'Om', the 'single syllable' (*eka aksharam*).

[3] This is due to the close link between *vāsnā* and *sankalap*, another crucial concept in the *Yog Vāsiṣṭha*. In the second chapter entitled *vāsnākshayaprakaraṇam* of the *Jīvanmuktīviveka*, Svāmī Vidyāraṇya has written in great detail about *shudh* (pure) and *āshudh* (impure) *vāsnā*.

manifests as the *mumukshutvā,* the intense yearning for liberation[1]. Srī Gurū Jī provides a fitting description of this pure desire:

ਪ੍ਰਭ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ ॥ ਹਾਰਿ ਪਰਿਓ ਦੁਆਰਿ ॥

O Lord, release me from the cycle of birth and death for I have fallen defeated at your door

Srī Gurū Arjan Dev Jī, *Rāg Bilāval p.837*

Impure *vāsnās* are differentiated by the quality (*guṇa*) they possess. With the quality of ignorance (*tamoguṇa*) it is termed *vishyavāsnā* and is concerned only with sensory enjoyment at the level of the gross body. This is also termed *dehavāsnā,* the 'latent impression concerned with the body', due to the three types of error it gives rise to which are i) to take the body to be the Self ii) to believe that the body's defects can be remedied and iii) the error of projecting good qualities onto the body. All that is produced by this type of *vāsnā* is concerned with the body whether it is wealth, relationships, children, appearance, etc. *Vāsnās* that possess the quality of activity (*rajoguṇa*) take two major forms – *lokavāsnā,* meaning concern for the opinions of the world, and *shāstravāsnā,* the pursuit of mundane knowledge[2]. Svāmī Vidyāraṇya characterises the sentiment of the first form as 'I will always behave in such a way that no one criticises me, but rather that everyone praises me'[3]. *Shāstravāsnā* is said to take three forms: attachment to study, to scripture, and to the performance of ritual. Indeed this can be enlarged to all forms of attachment to knowledge and learning. The imprinted *vāsnās* continue after the death of the gross physical body and influence the nature of one's next birth. Thus the culmination of the process of inner purification brings about '*vāsnāsamparityāg*' meaning 'to achieve the cessation of the manifestation of *vāsnā*'. This understanding of 'desire' must be distinguished from similar terms that arise in *Bibeksār* such as sensuous enjoyment (*bhog*) and lust, the attempt to

[1] There are in fact three kinds of *mumukshutvā*; i) *mand,* the 'inferior', in which the individual only desires liberation whenever he hears the Satigurū's teaching ii) *madhyam,* the 'middling' desire, arises when he has a sustained detachment from the world of objects and has turned to the Gurū for instruction iii) *tībar* the 'rigorous' desire for liberation and nothing else, exemplified by the Srī Gurū Jī's quoted statement above.

[2] See also verses 104 to 122 of the fourth section of Paṇḍit Gulāb Singh Jī's *Moksh Panth Prakāsh* for a detailed exposition of the various forms of *malin* (impure) and *shubh* (good) *vāsnā* along with their subdivisions.

[3] Svāmī Vidyāraṇya, *Jīvanmuktīviveka, vāsnākshayaprakaraṇam 43*

possess more and more of what is desired (*trishnā*). Both of these are in fact the consequence of *vāsnā* and categorised by the *Yog Vāsiṣṭha* as two sub-categories of *lokavāsnā* in the forms of *eshana,* the desire for any given object, and *trishnā* as it has already been explained.

Bhāī Aḍaṇ Shāh describes through a metaphor the effect of *vāsnā* upon our human condition. The 'dirt' of desire is shown to obscure the 'mirror' of the mind, which by cleaning it reveals our own true self-illumined nature. The mind is mirror-like in the sense that when filled with the 'dirt' of thoughts and desires it can only ever reflect upon itself. All that is seen is this same dirt. In contrast a purified mind naturally reflects the consciousness which illumines it – the ever pure Ātmā. The process of purification allows the mind (or rather the *budhi*) to manifest our true identity as nothing other than Ātmā. This teaching establishes that the spiritual quest does not culminate in a *darshan* or blessed vision of an object such as God in visible form. A proceeding metaphor describes a form of *darshan* in which even an eye of a needle cannot be described as 'empty'. This is the 'seeing' that comprehends consciousness pervading everything. As the *Kaṭha Upanishad* explains:

अणोरणीयान्महतो महीयानात्मा

The Ātmā is subtler than the most subtle and greater than the most great

Kaṭha Upanishad, I.ii.20

Hence the goal of spiritual practice is to reveal our own true nature as unchanging, pure consciousness. A further characteristic of this state of liberation is bliss, described in the answer to be knowledge of the 'essence of the Self' (*Ātmā Ras*).

3. Public and Private Practice

ਪ੍ਰਸ਼ਨ ੧. ਏਕਾਂਤ ਰਹਿਨਾ ਅਥਵਾ ਸੰਗਤ ਵਿਖੇ ਰਹਿਣਾ, ਤਿਸਦਾ ਭੇਦ, ਗੁਣ, ਕਿਆ ਹੈ?

Question 1. While one should remain in the company of Saints, one should also remain in solitude; what are the differences and qualities of each?

ਉਤਰ

੧. ਸਾਧ ਸੰਗਤ ਦੀ ਛਾਇਆਂ ਵਿਖੇ ਸਤ ਮਾਰਗ ਦੀ ਮੁਸਾਫਰੀ ਸਉਖੀ ਕਟੀਂਦੀ ਹੈ ।
੨. ਜਦਪ ਵਿਚ ਏਕਾਂਤ ਦੇ ਸੁਭ ਗੁਣਾਂ ਦੀ ਪ੍ਰਾਪਤ ਭੀ ਹੋਵੈ ।
੩. ਮਾਨ ਅਪਮਾਨ ਕੰਨੋ ਨਿਰਭੈ ਨ ਹੋਸੀ ॥ ੩ ॥

Answer

1. In the shade of the Sādh Sangat, the journey along the path to Truth is travelled with ease and comfort.
2. At the same time, good qualities should be obtained in solitude.
3. From both honour and dishonour one will not obtain fearlessness.

Commentary

The literal meaning of Sādh Sangat is the company of Sādhūs, the congregation of sincere seekers and knowers of God[1]. Keeping the company of realised saints is a crucial component of Sikh practice. Gurbāṇī is replete with statements celebrating the opportunity it provides for spiritual progression and eventual liberation:

ਸਾਧ ਕੀ ਸੇਵਾ ਸਦਾ ਸੁਹੇਲੀ ॥ ਜੇ ਲੋੜਹਿ ਸਦਾ ਸੁਖੁ ਭਾਈ ॥ ਸਾਧੂ ਸੰਗਤਿ ਗੁਰਹਿ ਬਤਾਈ ॥

The service of the Sādhus brings the state of sustained peace
If you wish to obtain eternal happiness,
then the Gurū's teaching is to join the Sādh Sangat

Srī Gurū Arjan Dev Jī, *Rāg Basant p. 1182*

It is a long established practice to describe any collection of Sikhs in the presence of Srī Gurū Granth Sāhib the 'Sādh Sangat'. Indeed this is true, for all have demonstrated varying degrees of adherence to the teachings of the Gurū. However, it goes without saying that not everyone who describes themselves as Sikh is fully committed to transcending his or her own ego. Yet this is precisely the reason for why such importance has been placed upon keeping the company of the Saints:

[1] Alternative titles exist such as *Sat Sangat* and *Sant Maṇḍali.*

ਚਾਰਿ ਵਰਣਿ ਛਿਅ ਦਰਸਨਾ ਸਾਧ ਸੰਗਤਿ ਵਿਣੁ ਸਾਧੁ ਨ ਕੋਈ ॥
ਗੁਰ ਉਪਦੇਸੁ ਅਵੇਸੁ ਕਰਿ ਗੁਰਮੁਖਿ ਸਾਧ ਸੰਗਤ ਜਾਣੋਈ ॥

None from the four castes or six philosophical traditions can become a Sādhu without the company of Sādhus
Charged by the Gurū's teaching, the Gurmukh understands the necessity for keeping Sādh Sangat

Bhāī Gurdās Jī, *Vār 15 verse 20*

When Bhāī Aḍaṇ Shāh talks of the Sādh Sangat he is referring to the combined congregation of Saints and earnest seekers. For those who are totally committed to this inner search, a degree of *vairāgya* or detachment naturally arises within them. The spiritual endeavour takes priority over every other activity, something that countless life stories of Sādhūs from throughout history attest to. This may prompt a formal renunciation of one's worldly attachments or it may not, for there are models of both equally[1]. What type of Sādhū constitutes the Sādh Sangat and what can be gained from their company? The collected writings of Bhāī Gurdās Jī are among the most authoritative sources on Gurmat Sidhānt – the theological and metaphysical conclusions that form the doctrine established by Srī Gurū Jī. He states in his *Kabit Svaiyay*:

ਮਾਨਸ ਜਨਮ ਸਾਧਸੰਗ ਮਿਲਿ ਸਾਧ ਸੰਤ ਭਗਤ ਬਿਬੇਕੀ ਜਨ ਬ੍ਰਹਮ ਬੀਚਾਰ ਹੈ ॥

In this human existence meet with the Sādh Sangat;
Sādh, Sant, Bhagat, and one possessing Bibek, to hear the description of Braham

Bhāī Gurdās Jī, *Svaiyā 159*

He explains that the Sādh Sangat is constituted by different types of Saint, each distinguished by the manner in which he experiences Braham. Consequently this produces differences in emphasis within each Sādh's '*Braham vīchār*' – the contemplation upon and teaching about Braham. There is the *Sādh* engaged in mystical practice or *sādhana* and also the *Sant* who has achieved peace and purity

[1] Even Srī Sankarāchārya himself accepted that Brahamgyān is obtainable by women, widows, *grihasthīs* such as Rājā Janak and 'those in between ashrams' (see *Braham Sūtra Bhāshya 3.4.36-38*). He also describes different forms of renunciation whether the internal renunciation of the ego, the external vow of *sannyās*, or the withdrawal from worldly attachments.

from performing this *sādhana*. There is the *Bhagat* who has experience of intense devotion and surrender through *bhajan,* and also the *Bibekī* defined by his discriminative meditative practice (*bibek*) which aims to remove the apparent duality between Jīva and Parmātmā. Each Saint possesses a particular form of *Braham vichār*. The verse of Bhāī Gurdās Jī illustrates the breadth of practice within the Sikh tradition. Both the path of knowledge and devotion are acknowledged. Srī Gurū Jī's teachings describe both forms of practice and their subsequent experience. Bhāī Aḍaṇ Shāh recognises the diversity of temperament among seekers throughout his dialogue. *Srīmad Bhagvad Gītā* affirms these differing 'approaches' or *prapadhyante*:

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

According to the manner in which they approach Me, I favour them in that very manner, O son of Parthā, mankind follow My path in every way

Srīmad Bhagvad Gītā, adhyāy 4 salok 11

Bhāī Aḍaṇ Shāh makes a distinction between what should be achieved within private and public practice respectively. The *'sat mārg'* obtained through public practice refers to the guidance and clarity about the nature of the spiritual 'path of truth'. When this understanding has become embedded within the seeker, the 'good qualities' (inner virtues) it describes must be cultivated in private practice. This defines the relationship between the inner and outer aspects of the seeker's practice. It epitomises the threefold practice of *sravaṇ, manan* and *nidīdhyāsan;* hearing knowledge, contemplating that knowledge and finally implementing it in the form of a profound meditation upon Braham. Srī Gurū Jī has explained the essence of this practice:

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥

By listening, considering and meditating the state of knowledge arises[1]

[1] Here 'man kītā' refers to nidīdhyāsan in accordance with Nirmala and Sevāpanthī commentaries on *Srī Japujī Sāhib* including the *Farīdkoṭ Ṭīkā*, the *Garab Ganjanī Ṭīkā* of Kavī Santokh Singh, the *Bāl Bodhanī Ṭīkā* of Paṇḍit Tārā Singh, the *Japu Padārth Subodhanī Ṭīkā* of Sādhū Gurdit Singh, Mahant Gaṇesha Singh, Paṇḍit Tārā Singh Narotam, and Sant Gyānī Kirpāl Singh. There are differences of opinion between the commentaries about the meaning of the word 'bhāu', some favouring a translation as *vritti* meaning the thoughts about Braham, others as *tatgyān* meaning the state of knowledge.

Srī Gurū Nānak Dev Jī, *Srī Japujī Sāhib, pauri* 21

In Srī Sarabloh Granth it is written that:

ਨਾਮ ਰੂਪ ਆਯੁਧ ਪ੍ਰਭੁ ਪਾਰਿਖਦ ਚਤੁਰ ਸੁ ਬਿਗ੍ਰਹੁ ਰੂਪ ਬਰੇ ॥
ਦਰਸਨ ਪਰਸਨ ਧਾਰਨ ਸ੍ਰਵਨ ਮਨ ਨਿਧਯਾਸਨ ਕਰਤ ਤਰੇ ॥

The wise ones know that the Lord is the weapon in the form of Nām
with which to be released from the inner fight
Seeing, touching, holding through the practice of
sravaṇ, manan and nidhyāsan, one is able to cross over

Srī Sarabloh Granth, *verse 3167*

This practice transforms the individual, nourishing the sense of detachment from the consequences of his own actions. Meditating upon the enormity of the Infinite and on the human condition as it has ever existed diminishes the individual's attachment to the events within everyday experience. He becomes unconcerned ('fearless') with notions of honour and dishonour because he knows that everyday vanities are inconsequential. However, this does not mean that the individual ceases to be engaged with the world. Rather it is to recognise the frivolousness of egotism in the face of the truths comprehended. In the language of the *Yog Vāsiṣṭha,* the fearlessness described demonstrates the cessation of *lokvāsnā.* His sense of worth is no longer dependent upon the behaviour and affirmations of others. Whether being slandered or praised, the mind remains stable and unaffected. No longer is there a desire to respond.

4. Strength and Knowledge in the Sādh Sangat

ਪ੍ਰਸ਼ਨ ੧. ਸਾਧ ਸੰਗਤ ਕੋਲੋਂ ਸਹਾਇਤਾ ਗਿਆਨ ਦੀ ਹੈ, ਕੇ ਬੱਲ ਦੀ ਭੀ!

Question 1. The support obtained from the Sādh Sangat is of knowledge and of strength.

ਉਤਰ ੧. ਸਾਧ ਸੰਗਤ ਦਾ ਦਾਨ ਗਿਆਨ ਹੈ।
੨. ਅਰ ਬੱਲ ਭਗਵਾਨ ਪਾਸੋਂ ।
੩. ਗੁਣਵਾਨ ਪੁਰਖਾਂ ਦੇ ਦਰਸ਼ਨ ਕਰਿ, ਜਿਉਂ ਜਿਉਂ ਪ੍ਰੀਤ ਸ਼ੌਂਕ ਵਧਦਾ ਹੈ!

੪. ਤਿਉਂ ਤਿਉਂ ਵਿਕਾਰਾਂ ਦੇ ਤਿਆਗ ਨੂੰ ਸਮਰਥ ਹੋਂਦਾ ਹੈ ।
੫. ਇਸ ਪਰਕਾਰ ਬੱਲ ਭੀ ਸਾਧ ਸੰਗਤ ਦੁਆਰਾ ਹੋਆ ॥ ੪ ॥

Answer

1. The Sādh Sangat is the giver of knowledge.
2. And the strength is from Bhagvān.
3. Take *darshan* of accomplished (virtue-imbued) great souls, and in this way your loving fondness grows.
4. Through this one becomes capable of renouncing his bad deeds and flaws.
5. In this way, that strength is also due to the Sādh Sangat.

Commentary

ਸੰਤ ਸੰਗਿ ਸਾਗਰੁ ਤਰੇ ਜਨ ਨਾਨਕ ਸਚਾ ਤਾਣੁ ॥

Says Nānak, the company of Saints provides the true support
for crossing over the ocean of existence

Srī Gurū Arjan Dev Jī, *Gaurī Kī Vār p.318*

Knowledge is bestowed upon the seeker in the company of the 'Sādhs'. This is the *gyān* or 'knowledge' that ultimately transcends all forms of intelligible thought. The teaching of the Gurūs upholds the Vedāntic premise that the ontological state of 'unknowing' termed *avidyā* binds the individual to the illusion of apparent suffering. Therefore the concept of 'knowledge' at its most profound level signifies the absence of both ignorance and bondage. To remove *avidyā* is the aim of the teaching[1]. Thus knowledge takes two forms as the *Vichār Sāgar* explains:

ਦ੍ਵੈ ਵਿਧ ਗਯਾਨ ਬਖਾਨਿਏਂ ਇਕ ਪਰੋਕਸ਼ ਅਪਰੋਕਸ਼ ॥ ਅਸਤਿ ਬ੍ਰਹਮ ਪਰੋਕਸ਼ ਹੈ ਅਹੰ ਬ੍ਰਹਮ ਅਪਰੋਕਸ਼ ॥
ਨਹੀਂ ਬ੍ਰਹਮ ਯਾ ਅੰਸ਼ ਕੋ ਕਰੈ ਪਰੋਕਸ਼ ਵਿਨਾਸ਼ ॥ ਸਕਲ ਅਵਿਦਿਆ ਜਾਲ ਕੂੰ ਦੂਜੋ ਨਸੈ ਪ੍ਰਕਾਸ਼ ॥

There are said to be two types of knowledge, one is proksh the other aproksh
Proksh is knowledge that 'Braham is', Aproksh is knowledge that 'I am Braham'
Proksh destroys the idea that Braham does not exist

[1] The term *avidyā* means literally 'without knowledge'. Rather than a mere absence of knowledge (ignorance), it is a positive 'unknowing' which both veils and projects.

The second (aproksh) destroys the entire web of ignorance

Vichār Sāgar, fourth tarang pauri 102-103

A purely intellectual understanding of the Supreme Being constitutes the first form termed 'indirect knowledge' or *proksh gyān*. Statements which enable a seeker to postulate 'Braham is…' are indirect. In fact any knowledge which can be objectified by the intellect falls into this category. For the intellect to understand an idea or a thing it must first create an objectified, intellectual representation of it such as a word (*shabad*)[1]. For this reason words are said to signify one of four qualities; i) *jāti* meaning a genus or generic attribute such as the word 'cat' ii) *kriyā,* an action such as the word 'shout' iii) *guṇa,* a quality or attribute an example of which is 'she is clever' and iv) a *sambandh* meaning a relationship with another thing such as a person with money in the statement 'he is wealthy'. What can be said of Braham? Srī Gurū Nānak Dev Jī explains:

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[1] The object signified by a word is referred to as the *shakyatva*. The meaning of a word is said to be of two kinds. A word can have a direct meaning (*vāchya*), which directly signifies an attribute of the object, for example its genus in the word 'cow'. A word can also indirectly signify or imply (*lakshaṇā*) the object. A classic example of this is the sentence 'the cowherd's hamlet is in the Gangā' (*gangāyām ghoshah prativastī*). Clearly the hamlet cannot be in the river itself. The meaning of the word 'Gangā' is taken to indirectly signify the river bank. The relationship between the word and its meaning is termed a *vritti* or 'power'. Thus when the literal meaning of a sentence is not acceptable it should be recognised that the words convey another meaning connected to the direct meaning. When an invariable relationship is uncovered between the word and its meaning, with the help of the *vāchya* meaning, which was not directly conveyed, it is termed *lakshaṇā vritti*. This form of implied signification takes three forms; i) the first is *jahat lakshaṇā* meaning exclusive signification. Here the implied meaning is exclusive from, yet related to, the direct meaning. In the example above the reader is required to completely ignore the direct meaning of the word Gangā and instead must recognise its implied meaning as river bank; ii) *ajahat lakshaṇā* means inclusive signification and therefore includes the direct meaning of the word. Thus the primary meaning is incorporated into the implied meaning. For example the statement 'a white shawl' incorporates the direct meaning of the colour white while also implying that it is the colour of the woollen material; iii) *jahad-ajahal lakshaṇā* is when the implied signification is reached through ignoring part of the direct meaning of the word and retaining part of the direct meaning. The classic example is the statement 'this is that Devdatta'. The word 'this' refers to Devdatta in his present condition. The word 'that' refers to the same individual when recognised through reference to his past condition. Therefore in this type of signification, part of the direct meaning of the words 'this' and 'that' (Devdatta himself) are maintained, while the other part referring to his temporal characteristics (where he is and when) is rejected. This is also referred to as *bhāg-tyāg lakshaṇā*. These considerations take on greater importance when determining the correct meaning of the *mahāvākya* – statements establishing non-duality.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥

The origin of all, without physical characteristics, without origin, indestructible, remaining singular throughout each of the four yugas

Srī Gurū Nānak Dev Jī, *Sri Japujī Sāhib*

Because *nirguṇa* Braham has no origin, no genus, no qualities and no relationship with other objects, a word that signifies Braham can only ever produce indirect knowledge. It cannot convey the essence of Braham. However, to realise that 'I am Braham' is a direct knowledge achieved by transcending the mundane intellect. Since this knowledge lies beyond all possible reasoning and deliberation, that which is now known is truly 'wondrous'[1]:

ਅਚਰਜ ਕਥਾ ਮਹਾ ਅਨੂਪ ॥ ਪ੍ਰਾਤਮਾ ਪਾਰਬ੍ਰਹਮ ਕਾ ਰੂਪੁ ॥

This description is wondrous and incomparable in the extreme
The very form of the Ātmā is Pārbraham

Srī Gurū Arjan Dev Jī, *Rāg Goṇḍ p.868*

The mind by its very nature is unable to deduce such a realisation. Only through the purification of the mind can this knowledge be intuitively realised within. This is termed in the *Vichār Sāgar* the 'direct realisation of self-knowledge' or *aprokshātma vigyān*. Therefore this is referred to as direct knowledge and termed *aproksh gyān*. It should be noted that the direct form of knowledge never contradicts the indirect form, for indirect statements convey certain truths about God. Both forms come into fruition through the blessing of the Gurū and the Sādh Sangat. Indirect knowledge of the Self termed *adhyātamvidyā* is provided by scriptural exegesis and the teachings of the wise. Through the guidance of the Saints the seeker achieves the direct realisation of this knowledge[2]. Thus

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[1] Similarly *Srīmad Bhagvad Gītā* in *salok* 2.29 states that माश्चर्यवद्वदति तथैव चान्यः meaning 'Indeed similarly someone else speaks of It as a wonder'. Thus Braham cannot be known directly through another person, but only within oneself.

[2] The *adhikārī* section in the first chapter of *Vichār Sāgar* by Paṇḍit Nihchal Dās explores in greater depth the relationship between these forms of knowledge and their impact upon the practice of listening, meditating and realising.

collectively this knowledge describes the path, the practices and the ultimate goal. It is stated in Gurbāṇī:

ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ ॥ ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ ॥

Come beloved Saints and tell of the One of whom nothing can be said
Let us describe the Ineffable and how He can be obtained

Srī Gurū Amar Dās Jī, *Anand Sāhib, pauri* 9

Another less tangible form of knowledge can be acquired through the Sādh Sangat. Its consequence is twofold; a sense of inspiration and conviction about the validity of the teachings. Bhāī Aḍaṇ Shāh has described this as the 'strength' that drives forward the spiritual progression. The company of the saintly provokes in the seeker two initial responses; a profound sense of humility and a need for self-reflection. The Saint who is pure in both thought and action becomes the focus of the seeker's strong affection and 'loving fondness'. The realised person becomes the benchmark for the seeker, driving his spiritual progression. It has been said since times ancient that the sign of a true Saint is the spontaneous desire he or she produces in others to engage in meditative practice. This defining feature of the Saint typifies the type of 'strength' that can be obtained by the seeker.

5. Omnipresence

ਪ੍ਰਸ਼ਨ ੧. ਪਾਰਬ੍ਰਹਮ ਸਰਬ ਬਿਆਪਕ ਕਿਉਂ ਕਰਿ ਹੈ?

Question 1. Why is Pārbraham pervasive everywhere?

ਉਤਰ
੧. ਬਿਉਹਾਰ ਵੇਦੀ ਬੁਧਿ ਦੀ ਸੂਝ ਕੋਲੂ ਬਾਹਰ ਹੈ ।
੨. ਜੋ ਇਹ ਬੁਧਿ ਕਰਕੈ ਸਤਿਆ ਮਾਤ੍ਰ ਵਿਆਪਕ ਰੂਪ, ਜਾਣਨ ਜੋਗ ਹੈ ।
੩. ਸੋ ਇਹ ਭਾਉ ਵਿਆਪਕ ਦਾ ਬਾਹਜ ਦ੍ਰਿਸ਼ਟ ਹੈ ।
੪. ਜੋ ਈਵੇਂ ਹੁੰਦਾ-ਤਾਂ ਪ੍ਰਹਿਲਾਦ ਦੇ ਕਾਰਨ ਜੋ ਨਰ ਸਿੰਘ ਰੂਪ ਪ੍ਰਗਟ ਹੋਇਆ ਸੋ ਜੇਕਰ ਊਹਾਂ 'ਸਤਿਆ ਬਿਆਪਕ' ਨਰ ਸਿੰਘ ਰੂਪ ਹੋਈ ਹੁੰਦੀ, ਤਡਾ ਥੰਮਾਂ ਗਯਾਨੀ ਹੋਂਦਾ? ਸੋ ਥੰਮਾਂ ਜਿਉਂ ਦਾ ਤਿਉਂ ਹੀ ਰਹਿਆ ।
੫. ਸੋ ਥੰਮੇ ਵਿਚ ਬੱਲ ਛੱਤ ਉਠਾਵਨ ਦਾ ਹੈ ।
੬. ਪਰ ਗਿਆਨ ਦਾ ਨਹੀਂ ।

੭. ਤੇ ਸਮਤਾ ਇਉਂ ਜਾਣੀਐ ਪੂਰਨ ਸਮਰਥ ਸਭਸ ਵਿਚ, ਜਿਥੋਂ ਭਾਵਸ ਸੇਵਕ ਦੀ ਪਿਆਸ ਅਨੁਸਾਰ ਪ੍ਰਗਟ ਹੋਵੈ ।
੮. ਅਰਥ ਇਹ ਜੋ ਸਰਬ ਦੇ ਅੰਤਰ ਆਤਮਾਂ ਅੰਤਰ ਗਤ ਹੈ ।
੯. ਹੋਰ ਭਾਉ ਇਕਾਂਤ ਦਾ ਇਹ ਜਾਣੀਐ ਜੋ ਚਾਰ ਵਰਨ ਆਪਸ ਵਿਚ ਭਿੰਨ ਭਿੰਨ ਹੈਨ।
੧੦. ਜਿਥੇ ਭਿੰਨਤਾ ਦ੍ਰਿਸ਼ਟਿ, ਵਰਨ ਆਦਿਕਾਂ ਦੀ ਉਠ ਗਈ ।
੧੧. ਏਕਤਾ ਮਨੁਖ ਵਰਨ, ਵਰਨ ਦੀ ਪ੍ਰਗਟਿ ਹੋ ਆਈ, ਤਿਉਂ ਹੀ ਚੇਤਨ ਭਾਉ ਕਰਿ ਏਕਤਾ ਪ੍ਰਮਾਣੀਕ ਜਾਣੀਐ ।
੧੨. ਅਰ ਏਕਤਾ ਇਉਂ ਹੋਂਦੀ ਹੈ? ਜੋ ਸਭੋ ਇਕੋ ਪੁਰਖ ਹੋਵੈ ।
੧੩. ਤਡਾਂ ਹਿਕਸ ਦੇ ਮੁਕਤ ਪਾਇ ਸਭੇ ਮੁਕਤ ਹੋ ਜਾਂਦੇ? ਤਡਾਂ ਉਪਦੇਸ਼ ਭੀ ਨਹੀਂ ਸਮਾਂਦਾ!
੧੪. ਗਿਆਨੀ ਜਾਤਿ ਭਾਉ ਕਰਿ ਸਦਾ ਏਕਤਾ ਦ੍ਰਿਸ਼ਟਿ ਵਿਖੇ ਇਸਥਿਤ ਹੈ ।
੧੫. ਅਰ ਸਰਬ ਦ੍ਰਿਸ਼ਟ ਭਾਉ ਕਰਿ ਹਭਸੇ ਨੂੰ ਜਥਾ ਅਧਕਾਰ ਪਛਾਨਦਾ ਹੈ ॥ ੫ ॥

Answer

1. This is beyond the knowledgeable one's behavioural intellect.
2. Yet only through this intelligence (*budhi*) is that truthful all pervasive form capable of being known.
3. Therefore looking outside for the objective sight of the Omnipresent;
4. If it were to happen in this way, in the narrative of the Narsingh form manifesting for the sake of Prahlād, if that all pervading reality was to have been known then in the form of Narsingh the pillar would have been the knower. But the pillar remained as it was.
5. Thus within the pillar (support) is the strength to uphold the ceiling.
6. But this is not *knowledge.*
7. A likeness is known in this way, that within each and everyone exists that complete capability (to obtain knowledge), wherever the sentiment of a devotee and thirst accordingly manifests.
8. The meaning is this, *That* acts inside as the inner Self of all.
9. Other individuated life is known by one who (recognises) the four castes as separate from one another,
10. Wherever difference is perceived, caste and other differences arise.

11. United, humanity came into being and manifested caste, thus the entire oneness is known only due to sentient experience.
12. Oneness happens in the way that the whole is the singular Purakh alone.
13. "Then (if) one obtains liberation, are all becoming liberated?" Wisdom is not evident (in such a thought)!
14. The Knower is situated (in the state) such that the caste perceived is life ever as oneness.
15. And (he) sees the whole life, each and every one, thus recognised as (being) qualified (for knowledge).

Commentary

ਸਰਬ ਬਿਆਪੀ ਬ੍ਰਹਮ ਜੋ ਕਹਿਤੇ ॥ ਸਰਬ ਮਾਹਿ ਕੈਸੇ ਪ੍ਰਭ ਰਹਿਤੇ ॥
ਜੜ ਅਜੜ ਸੁੰਨ ਅਸੁੰਨ ॥ ਸਰਬ ਮਹਿ ਪੂਰਨ ਕਹੂੰ ਨ ਊਨ ॥

Braham is said to be completely pervasive, the Lord resides in all conditions
Insentience, without insentience, consciousness, without consciousness,
Within all completely, at no place is there a deficiency of this

Parchī Srī Bhāī Aḍaṇ Jī Kī, chaupai 420

The answer begins with a brief description of the twofold nature of the intellect (*budhi*). As shall be explored later in greater depth this component of the mind has the potential to facilitate the knowledge of truth, but only through a process that brings about its own dissolution (*manonāsh*). Therefore true knowledge can only be realised *through* the *budhi,* as the second sentence of the answer explains. While in our awakened state the function of the 'behavioural' form of the intellect is to recognise and process the information derived from external sensory experiences. Having been conditioned in this way, our instinct is to turn toward external sensory experience, even in the search for all that is eternal and truly meaningful. To illustrate this type of error Bhāī Aḍaṇ Shāh draws upon the famous narrative describing the manifestation of Vishṇu as Narsinha *avatār*. Usually the story is drawn upon to illustrate the protection Hari provides for his most faithful devotees[1], and possibly the way in which

[1] An example in Sikh literature is Bhāī Gurdās Jī's *Vār*-s. *Pauri 5* of *Vār 10* reads:

righteousness (*dharam*) is upheld. There is also a more subtle dimension to the narrative conveying the all-pervading omnipresence of Parmātmā. This omnipresence of the Lord is an essential teaching within Gurmat:

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਆਪਿ ਹੈ ਮੇਰੇ ਗੋਵਿਦਾ ਹਰਿ ਆਪਿ ਰਹਿਆ ਭਰਪੂਰੀ ਜੀਉ ॥

Hari, You are both the inner and the outer, my Govinda
Hari, You reside omnipresent in all beings

Srī Gurū Rām Dās Jī, *Rāg Gaurī p.174*

The Narsinha narrative runs as follows; a demonic King called Hiraṇyakashipu believes himself to be the greatest of all living beings. As a result of the intense penance (*tapasya*) he has performed Brahmā has granted him immunity from a death caused by either animal or human. Because Vishṇu poses the greatest possible threat to his rule he bans all forms of worship dedicated to his arch enemy. Hiraṇyakashipu typifies the solipsistic ego, empowered by a sense of total independence and intoxicated by its own delusions of grandeur[1]. Despite all of this, the son of the demonic King named Prahlād remains a wise and ardent devotee of Hari. This perceived insolence becomes abhorrent for Hiraṇyakashipu, who responds by attempting to murder his own son. With each attempt on his life, Prahlād is miraculously saved by Hari's powers. The narrative culminates with the summoning of Prahlād to the King's court. Hiraṇyakashipu challenges and ridicules his son's belief in an omnipresent (*sarvatra*) Hari, questioning how the Lord can possibly pervade the animate and inanimate objects around them. Prahlād answers that '*He was, He is and He will be*'. The King having lost all patience and on the verge of killing his son, retorts '*Is He in this pillar before me also?*' smashing it with his mace. Immediately there is a deafening roar and Narsinha, the half-lion half-man *avatār* of Vishṇu emerges from out of the pillar.

ਥੰਮ ਪਾੜ ਪਰਗਟਿਆ ਨਰਸਿੰਘ ਰੂਪ ਅਨੂਪ ਅਨਾਦ ॥ ਬੇਮੁਖ ਪਕੜ ਪਛਾੜਿਅਨੁ ਸੰਤ ਸਹਾਈ ਆਦਿ ਜੁਗਾਦਿ ॥

From a pillar the One who is incomparable and without origin appeared in the form of Narsingh
The demon was grasped and thrown down by the One who protects the Saints in each and every age

[1] The *Purāṇas* explain that his strictness provoked fear among the devtas. His strictness was not informed by any sense of moral rectitude. His motivation was purely tyrannical. He wished to establish himself as the supreme authority among all beings and for others to demonstrate this at all times by offering oblations to him.

This terrifying creature grabs and disembowels Hiraṇyakashipu, thus protecting his devotees, ending demonic rule and restoring *dharam*[1].

Hari defeats the ego's self-preserving cleverness as represented by the boon Hiraṇyakashipu obtains from Brahmā. All key elements of the egotistical mind (*ahaṃkār*) are found in the character of the demonic King – the self-inflated sense of one's own importance, the incessant desire for self-affirmation, the presumption of total independence affirmed by cynicism and materialism, the ego-defence borne out of cleverness and the arrogance that reinforces it. It mirrors one of Srī Gurū Nānak Dev Jī's opening statements in *Srī Japujī Sāhib*:

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

Even if one is producing countless clever thoughts, not one will assist you hereafter

Srī Japujī Sāhib, pauṛī 1

The clash between the father and son typifies the conflict between the heart's faith in the omnipresence of Hari and the ego's conviction in a materialistic reality deprived of divinity. Furthermore the narrative teaches us how not to approach the search for Braham. If the intellect's assumption were to be correct, that knowledge of the highest reality can only be arrived at through external perception, then logically speaking the pillar in this narrative should have immediately obtained the state of 'knowing' because Hari as Narsinha *avatār* appeared from within it. The pillar objectively experienced the teaching that Hari is within everything. Although the pillar, representing the intellectual understanding of omnipresence, is that which supports the ceiling, meaning the conviction in Parmātmā, it has not obtained the state of *gyān*. Instead the experience of the pillar possesses a 'likeness' meaning a lower, indirect understanding that Hari is within everything. Only when there is the 'sentiment of a devotee' does the true aspiration for knowledge manifest. Srī Gurū Nānak Dev Jī states:

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥

Truth is higher than all, higher than this is the practice of truth

Srī Gurū Nānak Dev Jī, *Sirī Rāg* p. 62

[1] See *Srī Bhāgvat Purāṇa* verses 7.8.1 to 7.8.20.

Truth saliently understood is greater than all other forms of knowledge, but greater still is the complete realisation of truth. The essence of the Narsinha narrative is that Braham is the inner Self of all and can be unveiled within, rather than being a 'thing' understood by the behavioural intellect. The distinction between these two forms of knowledge is explained in the *Muṇḍak Upanishad:*

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४ ॥
तत्रापरा ऋग्गवेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।
अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥ यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

There are two kinds of knowledge to be acquired – the higher and the lower. According to tradition, this is what the knowers of the Vedas purport say. The lower kind is comprised of the Rig Veda, Yajur Veda, Sām Veda, Athar Ved, knowledge of pronunciation, the code of rituals, grammar, etymology, metre and astrology. Then there is the higher knowledge through which the Imperishable is obtained. Through the higher knowledge the wise perceive everywhere that which cannot be perceived or grasped, that which is without source, without features, possessing neither eyes nor ears, hands nor feet, that which is eternal, assuming multiple forms, all-pervasive, extremely subtle, that which never diminishes, and which is the source of all.

Muṇḍak Upanishad, 1.i.4-6

The higher knowledge (*parāvidyā*) cannot be grasped intellectually and cannot be fully conveyed accurately through speech. Only through the guidance of the Gurū can one realise this knowledge. Srī Gurū Jī explains that this is the purport of the Vedas:

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥ ਪੂਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ ॥

O Brother, without the Gurū the supreme knowledge is not obtained
Anyone can confirm this by asking Brahmā, Nārad Munī and Ved Vyās[1]

[1] Because Brahmā is the revealer of the Vedas and Vyās, as his name indicates, 'split' them into four compilations, the subject of this second sentence is the Veda itself. Srī Gurū Jī explains that the teaching of the Vedas 'confirms' that the 'higher knowledge' of the Self can only manifest through the Gurū's guidance.

Srī Gurū Nānak Dev Jī, *Sirī Rāg p.59*

For this reason Srī Gurū Jī has stated that:

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ ॥

The glory of the Saints is not known by the Vedas

Srī Gurū Arjan Dev Jī, *Srī Sukhmanī Sāhib*

The supreme knowledge of the Saints cannot be fully conveyed in intelligable terms. However, the crucial difference is that the guidance they provide is drawn only from direct knowledge:

ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ ॥ ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ ਆਖੀ ॥

Listen to the true statements of the Saints
They only explain what they have directly experienced

Srī Gurū Arjan Dev Jī, *Rāg Rāmkalī p.894*

Bhāī Aḍaṇ Shāh proceeds to explain that *gyān* is situated at the inner Self or Ātmā[1]. Yet the mind turns its attention outward, perceiving an endless flow of greater individuation, exemplified in the answer with the distinctions of caste. Rather than rejecting the mind the author teaches that 'sentient existence' (human consciousness) is the only means for realising that the whole is merely the one singular Braham or '*Purakh*'. Immediately a potential misunderstanding is put in check; to misconstrue the 'unity of sentience' to imply that your own liberation culminates in everyone else's liberation. The answer ends with a point that is rooted in the principles of Gurmat Sidhānt and encapsulated in the form of the Khālsā. To discriminate between individuals by caste is a profound hindrance to any form of spiritual or *adhyātam* progression. The statement is not necessarily prompted by a concern for social equality but because discrimination indicates an elementary ignorance about all things *adhyātamik*. Bhāī Aḍaṇ Shāh ends by

[1] The implication of Bhāī Aḍaṇ Shāh's teaching here is that Brahamgyān cannot manifest through *pratakh darshan* meaning the visible experience of God. *Muktī* or Brahamgyān is obtained through *sarvikalap* and *nirvikalap samādhī* (see commentary on question forty).

explicitly refuting the caste stipulations of other Indic saṃpradāyas regarding who is qualified for initiation into spiritual practice. Having established the oneness of individuated life forms, it would be grossly hypocritical to deny individuals the capacity for realisation based upon objective, illusory distinctions. As Srī Gurū Gobind Singh Jī states:

ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ ॥

Recognise all mankind as belonging to one caste only

Akāl Ustat, Kabit 2

6. The Nature of the World

ਪ੍ਰਸ਼ਨ ੧. ਜੋਗ ਵਸ਼ਿਸ਼ਟ ਆਦਿਕ ਗ੍ਰੰਥਾਂ ਵਿਖੇ ਜੋ ਲੈਤਾ ਸੰਸਾਰ ਦੀ ਗਿਆਨ ਅਵਸਥਾ ਵਿਚ ਵਰਨਨ ਹੋਈ ਹੈ ਤਿਸਦਾ ਤਾਤਪਰਜ ਕਿਆ ਹੈ?

Question 1. In *Yog Vāsiṣṭha* and other *granths* it is explained that in the state of knowledge the world is removed. What is the essential purport of this teaching?

ਉਤਰ
੧. ਇਸਦਾ ਤਾਤਪੁਰਜ ਵਿਸ੍ਰ ਬ੍ਰਹਮੰਡ ਦੀ ਲੈਤਾ ਨਹੀਂ ।
੨. ਸੰਸਾਰ ਦਾ ਰੂਪ ਜਾਣੀਐ ਜੋ ਕਿਆ ਹੈ ਦੇਹ ਇੰਦ੍ਰੀਆਂ, ਵਰਨ ਆਸ੍ਰਮ ਧਰਮ, ਕਰਮ, ਨਾਮ, ਰੂਪ, ਇਤਾਦਿਕ ਇਹੁ ਸੰਸਾਰ ਦਾ ਰੂਪ ਹੈ ।
੩. ਸੋ ਇਹ ਸਭੋ ਵਿਚ ਜੀਵ ਆਤਮਾ ਦੇ ਇਸਥਿਤ ਹੈਨ ।
੪. ਪਰ ਮੂਲ ਸਭਸੇ ਦਾ ਤ੍ਰਿਸ਼ਨਾ ਹੈ, ਸੋਈ ਸੰਸਾਰ ਹੈ ।
੫. ਜੋ ਗਯਾਨ ਅਵਸਥਾ ਵਿਖੇ ਪ੍ਰਲੈ ਹੋਂਦਾ ਹੈ ॥ ੬ ॥

Answer
1. The intended meaning is not that the objective world and universe is removed.
2. It is the form of worldly existence that is known by the individuated Self; the body, senses, varaṇāshram dharam, action, form of appearances, et cetera. This is the form of that world of experience.
3. Thus all Jīva Ātmās are situated in this world.
4. But the root of each and every Jīva Ātmā is the lust for more,

this is that very world.

5. This dissolution happens within the state of knowledge.

Commentary

Bhāī Dyā Rām is uncertain about the nature of the dissolution (*pralay*) described synonymously with the state of Brahamgyān in Vedāntic scripture[1]. Bhāī Aḍaṇ Shāh clarifies that it is not that the objective universe physically disappears before us. Instead it is the 'world' arising from false perception which maintains our sense of individuation that disappears. This false world is the ego-construct, the active misapprehension of reality referred to in Gurbāṇī as 'duality'. Our ego presupposes independence creating the base upon which our identity is structured. Every new modification of the mind deriving from the *indriyā*-s (sensory organs) maintains this sense of independence in one way or another. We define ourselves through our *varaṇāshram dharam* meaning our caste, our requisite laws and duties, our life stage. We define ourselves through our actions, through our likes and dislikes, and through our interaction with the world of name and form. All these notions about our own identity sustain the incessant chatter of the mind. Any psychological response to these mental modifications is a further affirmation of how 'I' choose to respond based upon what 'I know about myself'.

[1] In fact there are four forms of *prarlay* termed the *nitya*, *prākrta*, *naimitika* and *ātyantika*; i) *Nitya* or continual dissolution describes the Jīva's daily cycle ending in deep dreamless sleep (*sukhopati*), in which *karam* and *vāsnā* abide but the mind has been dissolved. This category extends also to the condition of death; ii) *Prākrta* or natural dissolution (also known as '*mahā pralay*') marks the end of Brahmā's lifetime when all that is within the universe merges back into *prakṛti* (Māyā), such that earth (*prithvi*) merges into water (*ras*), water into fire (*tej*), fire into air (*vāyu*), air into ether (*akāsh*), ether into ego (*ahankār*), ego into Brahmā and that into Māyā. iii) *Naimitika* or causal dissolution is caused by the ending of a day in the life of Brahmā (which lasts for 4,320,000 human years); iv) *ātyantika* is the type of dissolution described in the answer above and occurs when Braham is realised. While the first three are caused by the cessation of past actions, the fourth depends upon the knowledge of the Self. In the fourth section of the twelth *skandh* of *Srī Bhāgvat Purāṇa* Sukdev has discussed this topic. Dissolution is the reversal of the process of creation which moved from the most subtle element (*akāsh*) to the most gross (*prithvi*). According to Rishī Vyās and others, creation began with the cosmic vibration (Om) within ether, from which all other elements arose. Om subdivides into its three component sounds, 'a', 'u' and 'm'. The subtlest, 'a', represents *sattvaguṇa*, 'u' is *rajoguṇa* and 'm' is the grossest, the *tamoguṇa*. The degree of limitation directly correlates to grossness, thus the subtlest element is the most pervasive. For this reason *akāsh*, the most subtle and pervasive element, is used as a metaphor to convey the nature of Braham. Similarly the dissolution of the Jīva identity requires the reversal of its own gross manifestation. Thus the aim of any *sādhana* is to orient the limited consciousness of the Jīva away from the gross toward the subtle.

The Jīva is ensnared in this psychological world. This bondage is the recognition of a whole host of distinctions or 'dualities' which, at the highest level of reality, do not exist. For example, human perception is grounded on the distinction between that which is conscious (*chetan*) and that which is without consciousness (*jaḍ*). This subdivides further into five primary distinctions characterising the waking experience; i) the difference between Īshvar and Jīva ii) the difference between one Jīva and another Jīva iii) the difference between Jīva and Jaḍ iv) the difference between one form of Jaḍ and another v) the difference between Īshvar and Jaḍ[1]. While other Indic philosophies uphold these distinctions to be real and eternal, Gurmat Sidhānt does not. It accepts only two metaphysical qualities – Braham and Māyā:

ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਬ੍ਰਹਮ ਕੀ ਕੀਨ੍ਹੀ ਕਹਹੁ ਕਵਨ ਬਿਧਿ ਤਰੀਐ ਰੇ ॥

Braham has made Māyā constituted by the three guṇa-s,
tell by which method can one be saved from it?

Srī Gurū Arjan Dev Jī, *Rāg Āsā p.404*

ਏਕਮ ਏਕੈ ਆਪੁ ਉਪਾਇਆ ॥ ਦੁਬਿਧਾ ਦੂਜਾ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥

You, the thoroughly unique One, produced the world
Duality, the sense of separate existence, arises from the three guṇa Māyā

Srī Gurū Amar Dās Jī, *Rāg Mājh p.113*

Bhāī Aḍaṇ Shāh explains that the root of this bondage is desire, the thirst to continue experiencing the illusion of independence. As *Yog Vāsiṣṭha* explains:

प्रहाराः कल्पनाघाताः फियन्ते स्वयमेव हि ॥ स्ंकल्पवासनाजालैः
सर्वैरेवायाति बन्धनम् । मनो लीलामयैः बन्धैः कोशकारकृमिर्यथा ॥

The suffering you experience is nothing other than your resolve to desire.
This is indeed caused by oneself. The mind is reduced to the state of bondage by its own
net of imaginative resolves, just as the silk worm in the cocoon confines itself

[1] These are termed the five differences or *pañchbheda*.

by bonding itself with ease.

Yog Vāsiṣṭha, Bhavanāvaibhavam 37-38

Bhāī Aḍaṇ Shāh concludes by reiterating that when one reaches the state of Knowledge (Brahamgyān) the personal form of the world is destroyed. The stance that the world of appearances should be recognised as a relative illusion is a constant theme throughout Sevāpanthī literature[1]. The extent to which practical experience is to be considered an illusion is explained in greater detail later in the dialogue[2]. For the time being it should be recognised that Bhāī Aḍaṇ Shāh rejects the pure subjectivism of certain traditional schools of thought. He distinguishes between the knowledge of a thing and the thing itself, and between the differing levels of reality arising from the dreaming and awakened states. Yet, this perceived reality exists only as long as ignorance abides. Once ignorance has been removed, only true reality remains[3].

7. Faith and Knowledge

ਪ੍ਰਸ਼ਨ ੧. ਪਹਿਲੇ ਵਿਸਾਹ ਹੈ ਕਿ ਗਿਆਨ?

Question 1. Of faith and knowledge, which derives from which?

ਉਤਰ ੧. ਭਰੋਸਾ ਉਹ ਹੋਂਦਾ ਹੈ ਜੋ ਗਿਆਨ ਦੇ ਆਸਰੇ ਹੋਵੇ ।
੨. ਪਰ ਕਿਥਾਊ ਭਰੋਸਾ ਆਪਣੇ ਸਿਰ ਭੀ ਉਧਾਰ ਦਾ ਵਸੀਲਾ ਹੋਂਦਾ ਹੈ ।
੩. ਜਿਉਂ ਕਰ ਮੀਰਾਂਬਾਈ ਧੰਨੇ ਆਦਿ ਕਾ ਪਰਸੰਗ ਹੈ ॥ ੭ ॥

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[1] This position is presented in all of Bhāī Sehaj Rām's writings, particularly his more *adhyātamic* text *Pothī Āsāvarīān*. It is also found in the later Sevāpanthī writings of Bhāī Lāl Chand, Bhāī Gopāl Dās, Svāmī Sadānand and Bhāī Sobhā Rām. The Vedāntic element continued to hold sway over the more learned 20th Century Sevāpanthīs, including Paṇḍit Nihchal Singh and Mahant Surjīt Singh Sevāpanthī with the latter publishing numerous *steeks* on Vedāntic compositions in the Braj Bhāshā dialect.

[2] See question sixty one.

[3] At this point only Braham is known, which does not deny the validity of the *vyāvihārika* reality meaning the apparent phenomenal experience. In other words, understanding a past experience to have been a dream does not mean the dream did not exist.

Answer
1. Faith is that which derives from knowledge.
2. But sometimes faith derived from your own mind can be a source of liberation.
3. As the narratives of Mīrā Bāī, Dhannā (Bhagat) and others demonstrate.

Commentary

A more refined definition is needed of the type of 'faith' described in the question. Bhāī Dyā Rām asks about *'visāh'*, the colloquial rendering of the Sanskrit term *vishvās* meaning trust, faith and reliance. Bhāī Aḍaṇ Shāh's reply adopts the related term *'bharosā'* meaning a sense of confidence about something and reliance. Thus this 'faith' is a sense of conviction about something that is to be relied upon.

Does the sense of reliance prompt the pursuit of the knowledge of Braham, or conversely, is it exposure to knowledge that inspires the development of faith? Bhāī Aḍaṇ Shāh's answer is the latter – faith depends upon knowledge. Why so? Because the cause of bondage is our notion of complete self-autonomy. Sustaining this firmly rooted conviction is the primary function of the ego. Rarely is an individual born enlightened for the reason that liberation means the end of the cycle of rebirth (*saṃsāra*)[1]. Therefore faith can only arise when we acknowledge a feeling of uncertainty about the nature of existence. Only then is it possible to place all reliance upon Parmātmā. The profound awakening to our own ontological predicament is caused by knowledge and accompanied by a sense of separation and yearning. However Bhāī Aḍaṇ Shāh also recognises that occasionally faith alone can develop into self-surrender and fervent devotion. The examples of Mīrā Bāī and Dhannā are drawn upon, both of whom attained *mukti* through profound, untutored love for the *saguṇa* form of Krishṇa Bhagvān. While Dhannā the fifteenth century Rāmānandī Saint has remained an important figure within the Sikh tradition, partly due to the inclusion of his verses in the *Bhagat Bāṇī* sections of Srī Gurū Granth Sāhib, Mīra Bāī has not. The poetry of this Rājasthāni saint has inspired devotees for centuries and is still often sung in *bhajan* recitals across Northern India. Despite being wedded into the royal family of

[1] Obviously the exception here is the category of *avatār* who manifest rather than experience birth in the human sense. Another exception is a category of *Brahamgyānī* such as the purāṇic figure of Sukdev. He is recorded to have been in the enlightened condition even while in the womb, initially refusing to leave due to a fear of Māyā. Henceforth he lived a life of complete renunciation (*nivritti niratam*).

Mewār, she possessed an irrepressible, unshakable devotion to Srī Krishṇa. Inevitably her temperament brought her into considerable difficulties. But like the Gopīs of Vrindāvan, not even strict social conventions can contain the devotee's intoxicating desire for Hari. Her poems, full of ecstasy and pining for her Lord 'Giridhar', have immortalised Mīra Bāī as one of the greatest examples of *prem bhakti* for the *saguṇa* form of God. Enthralled by her Beloved's physical beauty, this verse taken from her Padāvalī demonstrates how aesthetically evocative her poetry can be:

ਬਸੋ ਮੇਰੇ ਨੈਨਨ ਮੇਂ ਨੰਦਲਾਲ ॥ ਮੋਹਨੀ ਮੂਰਤਿ ਸਾਂਵਰੀ ਸੂਰਤਿ ਨੈਣਾ ਬਨੇ ਬਿਸਾਲ ॥
ਅਧਰ ਸੁਧਾਰਸ ਮੁਰਲੀ ਰਾਜਤਿ ਉਰ ਬੈਜੰਤੀ ਮਾਲ ॥ ਛੁਦ੍ਰ ਘੰਟਿਕਾ ਕਟਿ ਤਟ ਸੋਭਿਤ ਨੂਪੁਰ ਸਬਦ ਰਸਾਲ ॥
ਮੀਰਾਂ ਪ੍ਰਭੁ ਸੰਤਨ ਸੁਖਦਾਈ ਭਗਤ ਬਛਲ ਗੋਪਾਲ ॥

Remain in my eyes, Nand Lāl
Captivating form, dark handsome face, with eyes made large
A flute resides at your nectarous lip, a jewelled necklace around your neck
Majestic are your hips with small bells attached
Your anklets have such a beautiful sound
Giver of bliss to the Saints and loving to his devotees is Gopāl, Mīrā's Lord

Mīrā Bāī, *Padāvalī*

While Mīra Bāī expresses the desire for *saguṇa darshan* and union with her Beloved, Bhāī Aḍaṇ Shāh is describing the means to *kaivalya muktī*, the state of indivisible *nirguṇa* consciousness[1]. The desire is for Brahamgyān, the self-

[1] Each is describing a different form of *mukti*. Scriptures describe four possible forms, as Srī Nāmdev Jī explains on page 1105:

ਚਾਰਿ ਮੁਕਤਿ ਚਾਰੈ ਸਿਧਿ ਮਿਲਿ ਕੈ ਦੂਲਹ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਪਰਿਓ ॥

I have obtained the four forms of mukti and the four sidhs meeting my Husband Lord, the sanctuary of God

These four are the *saguṇa* forms of *mukti* i) *sālokya mukti* in which the devotee gains a place in the heavenly realm of their *ishṭadev* ii) *sarūpya mukti* in which the devotee obtains heaven and the same bodily qualities as God iii) *sāmīpya mukti* leads not only to divine virtues but a god-like form iv) *sāyujya mukti* is when there is unity through immersion into the deity although without losing one's own identity. The *Srīmad Bhāgvat Pūrana* explains in 3.29.13:

सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत । दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥

descriptive knowledge of the Self. Of the relationship between the paths of *gyān* and *bhakti*, the pre-eminent Nirmalā philosopher Paṇḍit Tārā Singh Narotam has eloquently explained:

ਦ੍ਵੀ ਭਾਵ ਸੇ ਬਿਨਾਂ ਆਦਿਤੀ ਆਤਮ ਗੋਚਰ ਮਨ ਕੀ ਨਿਰਵਿਕਲਪਕ ਬ੍ਰਿਤਿ ਬ੍ਰਹਮ ਵਿਦਿਆ ਕਹੀਯੇ ਹੈ ਪਰਮਾਨੰਦ ਰੂਪ ਭਗਵਤ ਕੀ ਪ੍ਰਾਪਤੀ ਭਕਤੀ ਕਾ ਫਲ ਹੈ । ਸਰਬ ਅਨਰਥੋ ਕੇ ਮੂਲ ਅਗਜਾਨ ਕੀ ਨਿਬ੍ਰਿਤਿ ਸਾਹਿਤ ਪਰਮਾਨੰਦ ਕੀ ਪ੍ਰਾਪਤੀ ਬ੍ਰਹਮ ਵਿਦਿਜਾ ਕਾ ਫਲ ਹੈ । ਭਗਵਾਨ ਕੇ ਜਨਮ ਕਰਮ ਪ੍ਰਭਾਵ ਕੇ ਬੋਧਕ ਗ੍ਰੰਥੋਂ ਕਾ ਸ੍ਰਵਣ ਭਕਤੀ ਕਾ ਸਾਧਨ ਹੈ । ਜੀਵ ਈਸ ਕੇ ਅਭੇਦ ਬੋਧਕ ਮਹਾਵਾਕਜ ਬ੍ਰਹਮ ਵਿੱਦਜਾ ਕੇ ਸਾਧਨ ਹੈ ਪ੍ਰਾਣੀ ਮਾਤ੍ਰ ਭਕਤੀ ਕਾ ਅਧਿਕਾਰੀ ਹੈ । ਇਸ ਪ੍ਰਕਾਰ ਭਕਤੀ ਕੇ ਸ੍ਵਰੂਪ ਫਲ ਸਾਧਨ ਅਧਿਕਾਰੀ ਗਜਾਨ ਕੇ ਸਰੂਪਾ ਇਕੋ ਸੇ ਭਿੰਨ ਹੈ । ਯਾਤੇ ਭਕਤੀ ਬ੍ਰਹਮ ਵਿਦਜਾ ਰੂਪ ਨਹੀਂ । ਪਰੰਤੂ ਸੰਪੂਰਨ ਯਗਜ ਦਾਨਤਪਾਦਿ ਪੁੰਨੋ ਕੀ ਸਾਧਜਤਾ ਦੋਨੋ ਮੇ ਤੁਲਜ ਹੈ ਜੈਸੇ ਸ੍ਵਰਗ ਮੈ ਅਰ ਗਜਾਨ ਕੀ ਇਛਾ ਮੈ ਯਗਜਾਦਿ ਸਾਧਨੋ ਕੀ ਸਾਧਯਤਾ ਤੁਲਜ ਹੈ । ਸਕਾਮ ਪੁਰਖੋ ਕੋ ਯਗਜ ਦਾਨਾਦਿਕੋ ਸੇ ਸ੍ਵਰਗ ਪ੍ਰਾਪਤਿ ਹੋਵੇ ਹੈ । ਨਿਸਕਾਮੋ ਕੋ ਤਿਨ ਸੇ ਬ੍ਰਹਮ ਕੇ ਜਾਨਨੇ ਕੀ ਇਛਾ ਹੋਵੇ ਹੈ ।ਯਾਂਤੇ ਸਰਬ ਸੁਕ੍ਰਿਤ ਸਾਧਜਤਾ ਭਕਤੀ ਮੇ ਗਜਾਨ ਕੇ ਸਮਾਨ ਹੈ ।ਔ ਮੋਖ ਮਾਰਗਤਾ ਭੀ ਗਜਾਨ ਕੇ ਸਮਾਨ ਹੈ ।ਏਤਾ ਬਿਸੇਖ ਹੈ ।

The non-dual Ātmā perceived through the mental modification of nirvikalap (samādhi) without being emotionally moved is called Braham Gyān. The fruit of bhakti is to obtain the form of Bhagvat as Parmānand, the supreme bliss. The fruit of Braham Gyān obtained along with the Parmānand is the removal of the existential ignorance, the root of all suffering (unwanted things). Listening to the granths describing the life, actions and majesty of Bhagvān are the means to bhakti. The Mahāvākyas imparting the wisdom describing the non-difference of Jīva and Īshvar are the means to Braham Gyān. Any living being is qualified for bhakti. The one upholding the four sadhānas is qualified for gyān. In this way the fruit, the qualification, the means and the very nature of each is different, and thus bhakti is not the form of Braham Gyān. However, there is complete equivalence among both (bhakti and gyān) about the worthiness of performing good deeds, tapasya, ritual sacrifices, et cetera, for instance performing ritual

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A devotee does not accept the five muktis – sālokya, sārshti, sāmīpya, sarūpya, ekatvam even if they are offered to him

Thus Vaishṇavs aspiring for the purest form of *bhakti* willingly reject all four. For Advaitavādīs, none of these *saguṇa* forms is acceptable. Only the *nirguṇa* form described as *kaivalya mukti* is recognised. This is immersion into the self-illumined, attributeless Braham. Not surprisingly *bhakta*-s strongly reject this particular form because of its denial of an anthropomorphic experience of Bhagvān.

sacrifice and other actions are equally worthwhile in (seeking) heaven and the desire for knowledge. The person with desire obtains heaven from the performance of sacrifice, charity et cetera. For the one without desire, through these (practices) the wish for knowledge of Braham arises. Therefore both gyān and bhakti consider all good actions worthwhile. And, as a path to liberation only gyān is similar. This much is distinctive.

Srī Gurmat Nirṇay Sāgar, p.101

Paṇḍit Tārā Singh Narotam compares and contrasts both paths describing the different forms of ultimate experience recognised by each. The path of *bhakti* ultimately culminates with the supreme bliss of union with the personality of the Lord (*parmānand*). For the path of *gyān* there is the 'knowledge' of non-duality (*brahamgyān*). Indeed certain schools of Vaishṇav thought modify the threefold nature of Braham as *sat chit ānand* into a hierarchical model of experience[1]. To know 'sat' is to have experienced the Lord as Brahman. To have become immersed in the formless consciousness of 'chit' is to experience the Lord as Parmātmā. Thus 'ānand' becomes the greatest possible experience, of the Lord's essential form, the dynamic personality of Bhagvān. In the teaching of the Gurūs a marriage is made between both of these paths. The ultimate knowledge remains one of indivisible consciousness (*brahamgyān*), but the means of achieving it include faith, surrender and devotional practice. Consequently Bhāī Aḍaṇ Shāh at times advises elements of *bhakti* practice for the purpose of achieving the ultimate form of Braham as 'knowledge'. *Paramānand* should not be confused with the mere temporary form of bliss obtained upon entering a heavenly realm (*svarg*). This supreme form of bliss is accessible to all within all locations for *paramānand* is the essential nature of Braham. Thus emotionally engaged *bhakti* culminates in the blissful non-dual state free of cognition.

The type of *gyān* Bhāī Dyā Rām refers to in his question is not the knowledge of the Self. He is referring to the *proksh gyān* that is obtained from the Gurū. As Paṇḍit Tārā Singh Jī has explained, proximate knowledge conveys the essence of the 'mahāvākyas'. Literally the 'great statements', the mahāvākyas are the four

[1] While not hierarchical, a Nirmala may advise meditation upon the *nirguṇa* as *sat chit ānand*. Through the gurdev's interpretation of the bīj mantra 'Ik Ongkār Satiguru Prasād', a chelā is in effect told to focus upon *Sat* as existence, *Guru* as consciousness (the absence of ignorance) and *Prasād* as the eternal bliss.

perfect expressions of non-duality presented in the principle Upanishads[1]. *Proksh gyān* contains two types of statement; *avāntara* which enables the seeker to understand Braham and *mahāvākya* to establish the non-duality between Jīva Ātmā and Parmātmā. In Gurmat this knowledge and its exegesis is obtained through what Bhāī Gurdās Jī describes as the '*Gurū darshana*', the philosophical school of the Gurū's teachings. Paṇḍit Gulāb Singh Jī explains:

ਤਤ੍ਵਸਮੀ ਯਹਿ ਵਾਕ ਉਧਾਰੇ । ਮੁਮੁਖੂ ਤਹਿ ਸਰਧਾ ਉਰਧਾਰੇ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਸੁਨੋ ਵਚ ਵੇਦ । ਜੀਵ ਪਰਮਾਤਮ ਲਖੇ ਅਭੇਦ ॥

The statement 'Tat Tvam Asī' brings liberation
It prompts the desire for moksh and fixes faith in the heart
Listen to this statement of knowledge through the Gurū's blessing
Realise the non-difference of Jīva and Parmātma

Adhyātam Rāmāyaṇ, 7.5.42

The *avāntara* statements of Srī Gurū Jī such as *'O mind, recognise your root to be the form of illuminating consciousness'*[2] enables the Jīva to understand its essential form. *Mahavākya* statements such as *'You, the Ever Situated are Formless'*[3] and *'You are God'*[4] describe the unity of identity between Jīva and Parmeshvar. Thus when Gurmat is explicated by individuals tutored in the subtlest nuances of its terminology this proximate knowledge is revealed, provoking the highest form of *bhakti*. Without this knowledge *bhakti* can easily mutate into a form out of line with the teachings of the Gurū. Vice versa, if there is no *bhakti* there is no striving for knowledge, as Srī Gurū Jī has explained:

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[1] Each arises in one of the four Vedas. The *Sāmveda* contains the statement *Tat Tvam Asī* (You are That) given in section 6.8.7 of the *Chāndogya Upanishad*. The *Rigveda* contains the statement *Prajñānand Braham* (Consciousness is Braham) given in section 3.1.3 of the *Aitreya Upanishad*. The *Yajurveda* contains the statement *Ahambrahamasmī* (I am Braham) in section 1.4.10 of the *Brihadāraṇyak Upanishad* and the *Atharveda* the statement *Ayam Ātmā Braham* (This self is Braham) from section 2.5.19 of the *Brihadāraṇyak Upanishad*.

[2] Srī Gurū Amar Dās Jī, *Rāg Āsā p.440*

[3] Srī Gurū Nānak Dev Jī, *Srī Japujī Sāhib*

[4] Srī Gurū Nānak Dev Jī, *Rāg Āsā p.354*

ਸਾਚੁ ਕਹੋਂ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ॥

All listen to me for I speak the truth, those who possess love obtain the Lord

Srī Gurū Gobind Singh Jī, *Akāl Ustat*

ਭਗਤਿ ਬਿਨੁ ਬਿਰਥੇ ਜਨਮੁ ਗਇਓ ॥

A life without practicing bhakti is a life spent in vain

Srī Bhagat Kabīr Jī, *Rāg Gaurī* p.336

8. The Mode of Satigurū's Assistance

ਪ੍ਰਸ਼ਨ ੧. ਸਤਗੁਰਾਂ ਦੀ ਸਹਾਇਤਾ ਕਾ ਰੂਪ ਕਿਆ ਹੈ?

Question 1. In what mode is the Satigurū's help?

ਉਤਰ
੧. ਜਿਉਂ ਕਰਿ ਬਾਲਕ ਦੁਧਵੇਤਾ ਨੂੰ ਮਾਤਾ ਥੋੜਾ ਥੋੜਾ ਨਾਲ ਅੰਨ ਦੀ ਹੇਲਤ ਪਾ ਦੇਂਦੀ ਹੈ ।
੨. ਪਿਛੇ ਅਸਥਨ ਆਪਣੇ, ਕਉੜਾਈ ਦੇ ਨਾਲ ਭਰੇਂਦੀ ਹੈ, ਕਿ ਬਾਲਕ ਚੁੰਘੇ ਤਾਂ ਹਟ ਜਾਵੈ।
੩. ਜੋ ਬਾਲਕ ਮੁਢੋਂ ਖੀਰ ਕੰਨੋ ਧੀਰਜ ਨਹੀਂ ਧਾਰ ਸਕਦਾ, ਪਿਛੇ ਮੁਕਤ ਅਜੇਹਾ ਹੋਂਦਾ ਹੈ, ਜੋ ਧਿਙਾਨੇ ਮੰਮਾਂ ਉਸਦੇ ਮੂੰਹ ਪਾਈਐ, ਤਾਂ ਗਿਲਾਨ ਕਰਦਾ ਹੈ ।
੪. ਜੇ ਮਾਤਾ ਅਜੇਹੇ ਉਪਾਵ ਨਾ ਕਰੇ, ਤਾਂ ਬੁਢੇ ਦੀ ਅਵਸਥਾ ਤੀਕਰ ਮੁਢਲੀ ਪ੍ਰਕ੍ਰਿਤ ਵਟੀਵੇ ਨਹੀਂ, ਇਸੇ ਤਰ੍ਹਾਂ ਸੰਤ ਸਤਿਗੁਰੂ ਸਿਖ ਦੀ ਪ੍ਰਕ੍ਰਿਤ ਜੁਗਤ ਨਾਲ ਹਟਾਂਦੇ ਹਨ ॥ ੮॥

Answer
1. When the mother gradually habituates the milk-suckling child to solid food along with her breast feeding.
2. The mother applies something bitter to her breast, causing the child to reject it as it attempts to suckle.
3. Initially the child is impatient for milk, but on turning back to the nipple of the breast, if is attempted to be forced into his mouth he malignly hates it.
4. If the mother does not perform weaning in this way, then until the lifestage of old age that child's primary disposition will not be changed; likewise the Saint or Satigurū in his own way dispels the natural disposition of his *shish*.

Commentary

The analogy presented here is to this day a traditional weaning practice throughout Punjāb. When the mother feels her child should stop breast feeding and start taking to solid food she applies something bitter to her nipple such as chilli powder. Although traumatic for the infant (and undoubtedly providing a field day for a psychotherapist), the child finds itself with the uncomfortable dilemma of being unable to control his desire (for milk) yet recoiling from the source of his pleasure (the breast). Yet if the mother does not create such a dilemma the child's inability to exert self-control will remain unchanged. The teaching is that the Gurū's assistance is designed to invoke the same recoiling behaviour within the disciple toward the source of bondage, his own natural disposition. Such an action may well cause initial suffering and hardship for the disciple, but there are no other means. This is understood by the Gurū, whose entirely compassionate motivation is to remove the suffering of others. The mother cannot *make* the child desist, only nurture the change. In the same way the actual change in disposition can only arise within the disciple through his or her own effort. The assistance of Srī Gurū Jī is to facilitate the seeker's recognition that:

ਭੂਲਹਿ ਚੂਕਹਿ ਬਾਰਿਕ ਤੂੰ ਹਰਿ ਪਿਤਾ ਮਾਇਆ ॥

A child, I have made the mistake of forgetting that You Hari are my mother and my father

Srī Gurū Arjan Dev Jī, *Sirī Rāg p.51*

9. Differences between Knowers

ਪ੍ਰਸ਼ਨ

੧. ਗਯਾਨ ਪਦ ਅਦੁਤੀ ਹੈ, ਪਰ ਗਿਆਨੀ ਪੁਰਖਾਂ ਦੀ ਬ੍ਰਿਤ ਭਿੰਨ ਭਿੰਨ ਦ੍ਰਿਸ਼ਟ ਆਂਵਦੀ ਹੈ ।
੨. ਸੋ ਵਾਸਤਵ ਤੇ ਕਿਆ ਹੈ?

Question

1. The state of knowledge is singular, yet the knowers encounter diverse thoughts and the perception of difference.
2. What is the reality of this?

ਉਤਰ

੧. ਭੇਦ ਪਰਵਿਰਤੀ ਵਿਚ ਹੈ ।

੨. ਜੋ ਦੇਹਾਦਕਿ ਦੀ ਵਰਤਣ ਹੈ, ਸੋਈ ਕਹੀਯੇ ਪਰਵਿਰਤ, ਅਰ ਗਯਾਨ ਪਦ ਹਿਕੋ ਅਦੁਤੀ ਹੈ ।
੩. ਤਿਸਦੇ ਅੰਗ ਤ੍ਰੈ ਹੈਨ ।
੪. ਇਕ ਵਿਸ਼ੇ ਤਯਾਗ, ਦੂਸਰਾ ਹਰਖ ਸੋਗ ਸਮਾਨ, ਤੀਸਰਾ ਵਾਸ਼ਨਾ ਖੈ ।
੫. ਇਨ੍ਹਾਂ ਵਿਚ ਭੇਦ ਭਿੰਨਤਾ ਕਛ ਨਹੀਂ ।
੬. ਸਭਨਾਂ ਮਹਾਂ ਪੁਰਖਾਂ ਦਾ ਬਚਨ ਹੈ, ਕਿ ਇਹ ਰਹਿਤ ਇਕੋ ਜਿਹੀ ਹੁੰਦੀ ਹੈ ।
੭. ਅਰ ਜਗਯਾਸੀ ਦੇ ਭੀ ਤ੍ਰੈ ਅੰਗ ਹੈਨ ।
੮. ਕਰਮ, ਮੰਤ੍ਰ, ਗਯਾਨ, ਜਬ ਇਹ ਬੀਚਾਰ ਰਿਦੇ ਵਿਖੇ ਉਪਜਿਆ, ਜੋ ਆਗੇ ਭੀ ਮੈ ਨਾ ਆਹਸ ਅਤੇ ਪਿਛੇ ਭੀ ਨਾ ਹੋਸਾਂ, ਤਕਰਾਰ ਵਿਚ ਕਿਤਨੇ ਦਿਨ ਆਰਜਾ ਮਾਂਗਵੀ ਪਾਈ ਹੈ ।
੯. ਇਸ ਵਿਚਾਰ ਕਰ ਵਿਖੇ ਰਸ ਦੇ ਸੁਆਦ, ਕੰਨੋਂ ਤ੍ਰਿਪਤ ਹੋਇ ਰਹਿਆ ।
੧੦. ਅਰ ਸਾਂਤਕੀ ਕਰਮ ਵਿਖੇ ਜੁੜਿਆ ।
੧੧. ਸ੍ਰਵਨ, ਪੜਨ, ਟਹਿਲ, ਸੇਵਾ ਅਭਲਾਖਾ ਸੰਤ ਦਰਸ਼ਨ ਦੀ, ਇਹ ਕਰਮੁ ਹੋਆ ।
੧੨. ਅਰ ਆਪਣੀ ਸਮਝ ਅਨੁਸਾਰ ਸੁਆਮੀ ਰਿਦੇ ਵਿਖੇ ਧਾਰ ਕਰਿ ਵਾਸਤੇ ਭਲਿਆਈ ਆਪਣੀ ਦੇ, ਸੇਵਕ ਉਸ ਸੁਆਮੀ ਦਾ ਹੋਇਆ ।
੧੩. ਇਹ ਮੰਤ੍ਰ ਹੋਇਆ ।
੧੪. ਮੰਤ੍ਰ ਕਹੀਐ ਉਪਾਸ਼ਨਾ, ਤਿਸਦਾ ਫਲ ਵਸਤੂ ਦੀ ਪਛਾਣ ਹੈ ।
੧੫. ਜੋ ਸੁਆਮੀ ਨੂੰ ਜਥਾਰਥ ਪਛਾਣੈ ।
੧੬. ਅਤੇ ਆਪਣੇ ਆਪਨੂੰ ਜਾਣੇ ।
੧੭. ਜਿਉਂ ਦਾ ਤਿਉਂ ਸਮਝੇ ।
੧੮. ਤਾਂ ਇਹ ਗਯਾਨ ਹੈ ॥ ੯ ॥

Answer

1. Difference is the natural characteristic.
2. Utilising the body, mind et cetera happens as that is said to be the characteristic of being an individual, yet the state of knowledge is singular and unique.
3. It is of three parts;
4. First it is to renounce sensual enjoyment; second, to consider both happiness and sadness alike; and third to destroy desires
5. Within these there is no distinction or difference between them
6. This is the teaching of all great Saints, this conduct is somewhat the same.
7. And for the seeker there are three parts also;
8. Action, Mantra, Knowledge; when this idea emerges within one's heart, 'that even before I was not, and even afterward I will not be, in this quarrelling how many days and lifetimes have I begged for this emancipation'
9. From tasting the flavour of this contemplation, one remains fulfilled.
10. And united with peaceful action.
11. Listening, studying, duty, service, craving the *darshan* of Saints, this is the 'action' that happens.
12. And accordingly your heartfelt understanding is that Svāmī supports you in order for you to do goodness. Thus you become a servant of God.
13. This is the 'mantra' that happens.
14. Mantra is said to be symbol oriented meditation; that is the identification of the things that are fruitful.
15. For the one who identifies Svāmī as a reality,
16. And knows himself within,
17. And knows what is within is the same.
18. Then that is the 'knowledge'.

Commentary

This pertinent question seeks to determine whether the projection of diversity is entirely oppossed to Brahamgyān. It has already been established that Brahamgyān signals the removal of ignorance (*avidyā*) and the duality it projects. Necessarily this requires the dissolution of the mind. If the removal of ignorance ends the subjective world described in question six, how can it be that the Brahamgyānīs who are free of ignorance continue to perceive difference? Bhāī Aḍaṇ Shāh explains that to perceive diversity (*vikshepa*) is merely the natural tendency of the gross awake state. The Brahamgyānī continues to distinguish between the objects of experience but does so without attaching any importance to them. He knows that at the root of all this apparent diversity lies one supreme, undifferentiated reality. Therefore he places no value upon the seeming distinctions between objects and does not derive any false notions from them.

Bhāī Dyā Rām is asked to recognise less the individual and his ephemeral physical and psychological form, more the state of knowledge marked by three characteristics; a) the renunciation of sensory enjoyments, b) a detached psychological temperament and c) the absence of *vāsnā* and its effects. Recognition of a Brahamgyānī should be based upon these three and less the individual's

gross identity. Likewise, the seeker obtains three complimentary teachings from one who possesses these characteristics. The first is to develop virtues which loosely mirror the *sādhana chatushtya*, the four preliminary practices that an aspirant must maintain to become qualified for the study of *Braham vidyā*[1]. Prior to the pursuit of *brahamgyān* it is necessary to first cultivate steadiness and purity in the mind. The four practices have been explained by Kavī Santokh Singh Jī:

ਬਿਬੇਕ ਵਿਰਾਗ ਮਮੁਖਤਾ ਤੀਨ । ਖਟਧਾ ਚਤੁਰਥ ਸਮ ਦਮ ਚੀਨ ।
ਉਪਰਤਿ ਤਤਿੱਖਯ ਸ਼ਰਧਾ ਕਰੈ । ਸਮਾਧਾਨ ਚਾਤੁਸ਼ਟੈ ਧਰੇ ॥

Three are discrimination, dispassion, and the desire for liberation, the fourth is recognised to be sixfold as control over the mind and of the sense organs, withdrawal, patient endurance, conviction and sustained concentration, thus these four are to be maintained

Srī Gur Pratāp Sūraj Granth, Rut 5, Sūkham Vichār

All four are prescribed in Gurmat Sidhānt. The first, *vivek*, is the process of discerning that which is permanent (*sat*) from that which is impermanent (*asat*). It is a given that whenever there is change there must exist with it an unchanging substratum. Srī Gurū Jī identifies this substratum to be Braham:

ਪ੍ਰਭ ਮੇਰਾ ਥਿਰ ਥਾਵਰੀ ਹੋਰ ਆਵੈ ਜਾਵੈ ॥

My Lord you are fixed and permanent, all else merely comes and goes

Srī Gurū Arjan Dev Jī, *Rāg Mārū p.1097*

The discernment between the transient and the eternal is achieved through the process of enquiry (*vichār*), a term often used synonymously with *vivek* in Gurbāṇī:

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਜਗ ਰਚਨਾ ਯਹ ਦੇਖਹੁ ਰਿਦੈ ਬਿਚਾਰਿ ॥

Just as the deer is deluded by its desire, this world has been made the same Recognise this in your heart through discriminative thought

Srī Gurū Teg Bahādar Jī, *Rāg Devgandhārī p.536*

[1] Bhāī Aḍaṇ Shāh clarifies in answer 44 that these 'peaceful actions' include '*sam, dam, etc*'. Elsewhere in the dialogue explicit reference is made to the three remaining *sādhana*-s.

The second qualification, *vairāg*, meaning dispassion, arises as a consequence of *vivek*. There cannot be a sustained absence of desire without the seeker first recognising the false (*mithyā*), impermanent nature of desirable objects. This dispassion is the result of ending the pursuit of enjoyment, removing both the attraction (*rāg*) and aversion (*dvesh*) to objects. Srī Gurū Jī explains:

ਜੋ ਤਨੁ ਤੈ ਅਪਨੋ ਕਰਿ ਮਾਨਿਓ ਅਰ ਸੁੰਦਰ ਗ੍ਰਿਹ ਨਾਰੀ ॥
ਇਨ ਮੈ ਕਛੁ ਤੇਰੋ ਰੇ ਨਾਹਨਿ ਦੇਖੋ ਸੋਚ ਬਿਚਾਰੀ ॥

The body you consider your own, your beautiful home and your spouse None of these are yours, see, understand and contemplate on this

Srī Gurū Teg Bahādar Jī, *Rāg Gaurī p.220*

The standard definition of *vairāg* is the renunciation of the enjoyment of one's fruits of action encountered in this world and the next. The one who has renounced enjoyment considers these things to be tasteless, even poisonous, when set against the supreme bliss of Ātmā:

ਬਿਖੈ ਬਨੁ ਫੀਕਾ ਤਿਆਗਿ ਰੀ ਸਖੀਏ ਨਾਮੁ ਮਹਾ ਰਸੁ ਪੀਓ ॥

O friend, renounce the tasteless water of poison and drink the supreme nectar of Nām

Srī Gurū Arjan Dev Jī, *Rāg Bilāval p.802*

The third qualification is the *khaṭ sampati*, the sixfold 'perfections'. The first is *sam* which is to restrain the 'inner *indriyā*' meaning the mind. The mind is to be subdued, ending the constant flow of thoughts:

ਏ ਮਨ ਮੇਰਿਆ ਤੂੰ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥

O my mind, ever reside with Hari

Srī Gurū Amar Dās Jī, *Rāg Rāmkalī p.917*

Dam is to restrain the ten external organs of perception and action. Each should be drawn away from sensory objects by orienting them toward Parmātmā:

ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ ॥

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥
ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੋ ਸਾਚੈ ਸੁਨਣੈ ਪਠਾਏ ॥

O tongue, you immerse yourself in many flavours but your thirst will never be satiated
O my eyes, you are illumined by the light of Hari,
do not perceive anything other than Hari
O my ears, you were created only to hear the truth

Srī Gurū Amar Dās Jī, *Rāg Rāmkalī p.922*

Uprati, the third 'perfection', is the withdrawal of the mind and the senses from the pursuit of sensory objects. It ends the desire for the objects encountered through perception, for the term literally means 'to rest'. It can also be taken to mean the withdrawal from prescribed duties:

ਮੈ ਛਡਿਆ ਸਭੋ ਧੰਧੜਾ ॥ ਗੋਸਾਈ ਸੇਵੀ ਸਚੜਾ ॥

I have forsaken all my duties[1], *I serve the true lord of the world*

Srī Gurū Arjan Dev Jī, *Sirī Rāg p.73*

Titikshā is the patient endurance of comfort and discomfort, heat and cold and other opposites. Neither sadness nor concern should arise within the seeker:

ਝਖੜ ਝਾਗੀ ਮੀਹੁ ਵਰਸੈ ਭੀ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥

Even in fierce winds and torrential rain I go out to behold my Gurū

Srī Gurū Rām Dās Jī, *Rāg Sūhī p.757*

Without conviction in the teaching the seeker, plagued by doubt, will lack the necessary determination to progress along the path. *Shradhā* is this total conviction in the truth of both the teaching and the Gurū:

ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ ॥ ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ ॥

One who has conviction in the Gurū's teaching,

[1] The literal meaning of the term is wealth producing action.

his mind becomes fixed on Lord Hari alone

Srī Gurū Arjan Dev Jī, *Rāg Gaurī p.283*

The sixth and last perfection is *samādhān*, the sustained concentration of the mind on knowledge and virtue. Having fully restrained and refined the mind through the earlier practices, it is now to be fully concentrated upon the teachings of the Gurū:

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥ ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥

O Saintly ones, O Friends, the mind becomes one pointed mind and highly attentive by reciting the teachings praising the Lord

Srī Gurū Arjan Dev Jī, *Srī Sukhmanī Sāhib p.295*

The fourth qualification is *mumukshutvā*, the intense yearning for liberation (*moksh*) from the cycle of worldly existence by lifting the veil of ignorance:

ਅੰਧ ਕੂਪ ਮਹਾ ਭਇ ਨਾਨਕ ਪਾਰ ਉਤਾਰ ॥

Says Nānak, please carry me across to the other side of this deep, dark pit of worldly existence

Srī Gurū Arjan Dev Jī, *Rāg Malār p.1273*

According to Bhāī Aḍaṇ Shāh, once steadfast, these practices produce 'peaceful action' meaning actions that are pervaded with *sattvaguṇa*. The seeker is now qualified to receive and practice the mantra. The repetition of Nām is a form of *upāsanā*, meaning a symbol oriented meditation. The practice of meditating upon the mantra nurtures total dedication and submission to Parmātmā. The seeker is immersed in *dāsya bhāv*, the deep sentiment of servant-like humility and devotion. Ultimately, direct knowledge manifests itself and the 'reality of Svāmī' is intuitively comprehended. The nature of this realisation is described by Srī Gurū Jī as:

ਆਪੁ ਪਛਾਣੈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥ ਜੀਵਨਮੁਕਤਿ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥

When the mind becomes pure your essential identity is recognised

That one becomes Jīvanmukta having obtained Hari

Srī Gurū Amar Dās Jī, *Rāg Gaurī p.161*

10. The Pleasure of Satigurū

ਪ੍ਰਸ਼ਨ

੧. ਜੀਆਂ ਦਾ ਉਧਾਰ ਸਤਿਗੁਰ ਪੂਰੇ ਦੀ ਪ੍ਰਸੰਨਤਾ ਬਿਨਾਂ ਹੋਂਦਾ ਨਹੀਂ ।
੨. ਸੋ ਪ੍ਰਸੰਨਤਾ ਇਸਨੂੰ ਕਿਉਂ ਕਰਿ ਪ੍ਰਾਪਤਿ ਹੋਵੈ ।
੩. ਅਰ ਵਸੀਲਾ ਕੇਹੜਾ ਹੈ ।
੪. ਇਸਦਾ ਹਾਲ ਤਾਂ ਇਹ ਹੈ ਜੋ ਸਹਿਜੇ ਹੀਂ ਵਿਚ ਬੁਰਿਆਈਆ ਦੇ ਨਿਰੰਤਰ ਵਰਤਦਾ ਹੈ।
੫. ਅਰ ਨਖ ਸਿਖ ਪ੍ਰਜੰਤ ਅਪ੍ਰਾਧੋਂ ਮੈ ਰਹੇ ਹੈ ।
੬. ਅਰ ਜੋ ਕਿਛ ਚਿਹਨ ਭਲਿਆਈ ਦਾ ਰਖਦਾ ਹੈ, ਸੋ ਉਸੇ ਸਮੁੰਦਰ ਦੀ ਬੂੰਦ ਅਤੇ ਸੂਰਜ ਦਾ ਕਿਣਕਾ ਹੋਸੀ ।
੭. ਸਮੁੰਦ੍ਰ ਉਤੇ ਬੂੰਦ, ਅਤੇ ਸੂਰਜ ਉਤੇ ਕਿਣਕੇ ਦੀ ਪ੍ਰਸੰਨਤਾ ਕਿਆ? ਅਰਥ ਇਹ ਜੋ ਕਿਰਪਾ ਦ੍ਰਿਸ਼ਟ ਕਿਉ ਕਰਿ ਆਵੈ ॥

Question

1. Without the pleasure of the complete Satigurū, individuated beings do not become liberated.
2. Therefore, why should He acquire pleasure from this?
3. And by which means?
4. It is our natural tendency that we always practice badness.
5. And from tip to toe we remain ever in producing vices.
6. And of the one who keeps some mark of goodness, he will become a drop within that ocean, a particle of that sun.
7. What then is the happiness for the ocean upon which the drop immerses, and for the sun in which this particle exists? Meaning this, why does that look of kindness come?

ਉਤਰ

੧. ਬਿਨਾਂ ਮੰਨਣ ਆਗਿਆ ਦੇ ਅਰ ਤਿਆਗ ਖੁਦ ਪਸੰਦੀ ਦੇ ਹੋਰ ਸਿਫਤਿ ਕਬੂਲ ਨਹੀਂ ॥੧੦॥

Answer

1. Without accepting and complying with the instruction, without renouncing your own choosing and liking, then praises will not be accepted by that One.

Commentary

The question first asks about how a seeker can acquire the pleasure of the 'complete Satigurū' meaning Parmātmā. Secondly, considering that producing vice is characteristic of the human condition, when a person desists from it surely this must lead to his own pleasure only. Where is the pleasure for the Satigurū in this process? In other words, why does the liberating 'affectionate glance' fall upon an individual who has merely removed the negative element in his or her own nature? The reply is terse and direct. That 'glance' is obtained by following the instructions of the Satigurū, the guiding knowledge given by the Gurū. Doing so, the human psyche (*antaḥkaraṇ*) is purified of its desires and its mental modifications (*chittavritti*). This is achieved through both private practice and the Sādh Sangat. As Srī Gurū Arjan Dev Jī states:

ਸਾਧਸੰਗਿ ਨਾਨਕ ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ॥

Says Nānak, in the Company of the Saints the Lord is pleased

Srī Gurū Arjan Dev Jī, *Srī Sukhmanī Sāhib p.271*

Within the *sādhsang* the strength to fulfil the order is obtained. A further component of this practice is implied by Bhāī Aḍaṇ Shāh when he refers to the offering of 'praises' which is the necessity of surrender and devotion. Accordingly, the 'pleasure' that motivates this 'glance' of Parmātmā is produced by the Jīva's acceptance and willing fulfilment of the order. In what form is the bestowal of Pārmātmā's pleasure and how is it to be recognised? It is bestowed as *sach, gyān* and *ānand*. Srī Gurū Arjan Dev Jī states:

ਜਉ ਸੁਪ੍ਰਸੰਨ ਭਏ ਪ੍ਰਭ ਠਾਕੁਰ ਸਭੁ ਆਨਦ ਰੂਪੁ ਦਿਖਾਇਓ ॥

When the Lord, the Master, is totally pleased, (He) reveals everything in the form of bliss

Srī Gurū Arjan Dev Jī, *Rāg Gaurī p.209*

The 'everything revealed in the form of bliss' is none other than Brahamgyān for absolute bliss (*ānand*) is the essence of the pure consciousness of *nirguṇa* Braham. The 'everything' that is revealed is a) the knowledge of the Self and b) understanding of objective reality's real nature in which an apparent separation

exists between Jīva and Īshvar. This profound bliss signifies the stage of having attained Jīvanmuktī, liberation while living. As Srī Gurū Amar Dās Jī has beautifully explained:

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥
ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥

O my Mother, I have obtained the state of bliss from the Satigurū
Spontaneously obtained within from the Satigurū,
great happiness has manifested in my mind

Srī Gurū Amar Dās Jī, *Anand Sāhib p.917*

11. Who is Wise?

ਪ੍ਰਸ਼ਨ ੧. ਬੁਧਿਵਾਨ ਕਿਸਦਾ ਨਾਉਂ ਹੈ?

Question 1. Who is said to possess wisdom?

ਉਤਰ ੧. ਬੁਧਿਵਾਨ ਉਨਹੀਂ ਕੋ ਕਹੀਦਾ ਹੈ, ਜੋ ਨਿਰਣਾ ਆਤਮਾ ਪ੍ਰਮਾਤਮਾਂ ਦਾ ਜਾਣੈ, ਬੁਧਿਵਾਨ ਉਹ ਕਹੀਦਾ ਹੈ, ਜੋ ਸਤਿ ਨੂੰ ਸਤਿ ਜਾਣੈ, ਅਰ ਅਸਤਿ ਨੂੰ ਅਸਤ ਜਾਣ ਕਰਿ ਸਮਝੇ ।

੨. ਸੋ ਨਾਸਵੰਤ ਪਦਾਰਥਾਂ ਨਾਲ ਇਤਨੀ ਪ੍ਰੀਤ ਅਰ ਲਗਾਉ ਦਿਲ ਦਾ ਕਿਉਂ ਲੋੜੀਐ (*ਜਹ ਕਰਣੀ ਤਹ ਪੂਰੀ ਮਤਿ ॥ ਕਰਣੀ ਬਾਝਹੁ ਘਟੇ ਘਟਿ।*) ॥੧੧॥

Answer 1. The one possessing wisdom is said to be the one who knows how to discriminate Jīva Ātmā and Parmātmā, the wise one is he who knows truth as truth and understands falseness as non truth.

2. Therefore what is the need to hold so much love and attachment in the heart for transitory material things? '*When one's actions are right, the understanding is perfect. Without good deeds, it becomes more and more deficient.*'[1]

[1] Srī Gurū Nānak Dev Jī, *Sirī Rāg p.25*

Commentary

Of the four components of the mind-construct described in Gurmat and Vedānta, *budhi* denotes 'intelligence'. The term *budhivān* translated here as 'possessing wisdom' could also be translated as the 'intelligent one'. The function of *budhi* is determining information and decision making. For this reason the compound term *vivekbudhi* meaning 'discriminative intelligence' uses *budhi* and not *man* or mind. Thus the pinnacle of the functioning of *budhi* is *vivek*[1]. Srī Gurū Rām Dās Jī has explained:

ਬਿਬੇਕ ਬੁਧਿ ਸਭ ਜਗ ਮਹਿ ਨਿਰਮਲ ਬਿਚਰਿ ਬਿਚਰਿ ਰਸੁ ਪੀਜੈ ॥

The one possessing discriminative intelligence is pure within this world and
contemplation is the means of drinking the sublime essence

Srī Gurū Rām Dās Jī, *Rāg Kalyān p.1325*

The answer presents the types of wisdom that can be obtained from implementing discriminative intelligence. Vivek is the means by which one can 'possess wisdom'. Similarly the *Bhagvad Gītā* states that:

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये । बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

O son of Parthā, that intelligence is born of sattva which understands action and withdrawal, duty and what is not duty, fear and fearlessness, and bondage and freedom

Srīmad Bhagvad Gītā, adhyāy 18 salok 30

When the *budhi* is purified and residing in *sattvaguṇa, vivek* naturally arises. *Sattvaguṇa* is the mode that illuminates, set against *tamoguṇa*, the mode that clouds the mind in ignorance. According to the *Sāṃkhya Kārikā* the *budhi* in this mode is accompanied by righteousness (*dharam*), wisdom (*jñāna*), dispassion

[1] Although Bhāī Aḍaṇ Shāh does not use the term *vivek* explicitly, he does use the related term '*nirṇā*'. The meaning of this term depends upon its context. In the Nyāya darshana *nirṇā* is to 'ascertain' a suitable question about an object, or to remove any doubts about it. This is achieved through deliberating on two opposing points of view about the object in question. However, here the author uses *nirṇā* to indicate the *nityānityavastūvivek*, literally the 'discrimination of the permanent object from the impermanent'.

(*vairāgya*) and sovereignty (*aishvarya*)[1]. According to the commentary on this verse by Svāmī Madhusūdan Sarasvatī the 'withdrawal' referred to is the path of renunciation. However, this term also conveys the essence of *vivek* – a withdrawal from a particular internal or external event whenever the *budhi* correctly identifies when and when not to act.

Bhāī Aḍaṇ Shāh describes a further characteristic of 'wisdom' through his choice of quotation from Gurbāṇī. To become 'wise' does not depend upon an individual's *capacity* for understanding. The determining factor is the degree of perfection within his understanding. Once during a conversation with Brahmacarī Maheshvara Caitanya, a Sant living in Britain, he explained this teaching with reference to the pursuit of learning. He explained that a person may study countless scriptures and commentaries for many years but ultimately achieve little, while another may take just one line or even a single word and dedicate an entire lifetime practicing and mastering it. What transforms understanding into perfection is the extent to which this knowledge is implemented and self-control exerted. That *budhi* cannot be considered 'wise' until actions and desires have been controlled and purified. In other words, *vivek* can only be applied practically when there is enough self-control over one's own motivations and actions. This mirrors Srī Gurū Nānak Dev Jī's sentiment in *Srī Japujī Sāhib*:

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

Without possessing virtue there is no spiritual practice

Like the purpose of the preliminary requirements of the *khaṭ sampatī*, there must be firmness in basic practice prior to the pursuit of knowledge[2].

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[1] Verse twenty three of the *Sāṃkhya Kārikā* states:

अध्यवसायो बुद्धिर्धर्मो ज्ञानं विराग ऐश्वर्यम्। सात्त्विकमेतद्रूपं तामसमस्माद्विपर्य्यस्तम्॥ २३॥

Budhi is ascertainment (will). Virtue (dharam), knowledge (jñānam), dispassion (virāg) and sovereignty (aishvarya) are its forms when sāttva is dominant, and the opposite when tāmas is dominant.

[2] Occasionally there are exceptions to the rule such as the 20th Century Saint, Rāmana Mahārishī. From his own testimony this sage realised complete non-duality early in life without any prior practice or study.

12. The Distinction between Knowers and Seekers

ਪ੍ਰਸ਼ਨ

੧. ਸੁਖਮਨੀ ਦੀ ਅਠਵੀਂ ਅਸਟਪਦੀ ਵਿਖੇ ਬ੍ਰਹਮ ਗਿਆਨੀ ਦੇ ਅਨੇਕ ਭਾਉ ਵਰਨੇ ਹੈਨ ।
੨. ਕੋਈ ਪੂਰਨ ਗਿਆਨੀ ਦੇ ਚਿਹਨ, ਕੋਈ ਜਗਿਆਸੀ ਦੇ ।
੩. ਤਿਸਦਾ ਭੇਦ ਕਿਉਂ ਕਰਿ ਹੈ?

Question

1. In the eigth *ashṭapadī* of Sukhmanī Sāhib there are countless devotional descriptions given of the Brahamgyānī.
2. It describes the signs of the complete knower and those of the seeker.
3. Why is this distinction made?

ਉਤਰ

੧. ਜਿਉਂ ਕਰਿ ਨਦੀਆਂ ਵਿਚ ਸਮੁੰਦਰ ਦੇ ਜਾਇ ਪਾਉਂਦੀਆਂ ਹੈਨ, ਪਰ ਪਹਿਲੇ ਸਾਗਰ ਸੰਗਮੁ ਵਿਖੇ ਰੂਪ, ਰਸ, ਜਲ ਦਾ ਭਿੰਨ ਹੋਂਦਾ ਹੈ, ਅਰ ਚਾਲ ਭੀ ਭਿੰਨ ਭਾਸਤੀ ਹੈ ।
੨. ਉਪਰੰਤ ਸਨੇ ਸਨੇ ਜਲ ਨਾਲ ਜਲ ਮਿਲਵੈਂਦਾ ਹੈ ।
੩. ਰੂਪ, ਰਸ, ਵਖਰਾ ਨਹੀਂ ਰਹਿੰਦਾ ।
੪. ਪਰ ਕਿਥਾਊ ਬਿੰਬ ਜਲ ਉਭਾਰਾ ਜਿਹਾ ਨਿਕਲ ਆਉਂਦਾ ਹੈ ।
੫. ਉਸਥੀਂ ਪਿਛੇ ਉਭਾਰਾ ਭੀ ਮਿਟ ਜਾਂਦਾ ਹੈ ।
੬. ਤਿਵੇਂ ਹੀ ਗਿਆਨੀ ਦੇ ਪਦ ਹੈਨ ।
੭. ਪਹਿਲੇ ਸੇਵਕੀ ਵਿਖੇ ਇਸਥਿਤ ਹੋਂਦਾ ਹੈ ।
੮. ਉਪਰੰਤ ਨਾਲ ਇਸ ਵਿਚਾਰ ਦੇ ਜੋ ਸੇਵਕੀ ਚਿਹਨ ਕਰਤਤ ਦਾ ਹੈ ।
੯. ਭੁਲ ਮਨੇਂਦਾ ਹੈ ।
੧੦. ਪਿਛੇ ਬੇਅਖਤਿਆਰੀ ਦੇ ਪਦ ਵਿਖੇ ਇਸਥਿਤੀ ਪਏਂਦਾ ਹੈ ।
੧੧. ਅਰ ਜੰਤ੍ਰੀ ਦੀ ਨਿਆਈਂ ਹੋਂਦਾ ਹੈ ।
੧੨. ਉਪਰੰਤ ਜਡਾਂ ਸਮਝੇਂਦਾ ਹੈ, ਜੋ ਜੰਤ੍ਰ ਜੰਤ੍ਰੀ ਦੁਐਤ ਸਿਧ ਹੈਨਿ ।
੧੩. ਪਰ ਮੈਂ ਕਿਆ ਕੁਝ ਵਸਤ ਹਾਂ, ਜੋ ਜੰਤ੍ਰ ਹੋਵਾਂ? ਤਡਾਂ ਇਸ ਪਦ ਕੋ ਭੀ ਲੰਘ ਪਾਉਂਦਾ ਹੈ ।
੧੪. ਵਿਚ ਸੁਧ ਵਸਤ ਅਦੁਐਤ ਦੇ ਲੈਤਾ ਪਏਂਦਾ ਹੈ ।
੧੫. ਇਨਾਂ ਸਭਨਾਂ ਪਦਾਂ ਵਿਖੇ ਨਾਉਂ ਉਸਦਾ 'ਬ੍ਰਹਮ ਗਿਆਨੀ' ਥੀਂ ਸਿਵਾਇ ਹੋਰ ਨਹੀਂ ।
੧੬. ਜਿਉਂ ਕਰ ਨਦੀ ਦੇ ਜਲ ਦਾ ਨਾਉਂ ਸਾਗਰ ਸੰਗਮ ਵਿਚ ਸਮੁੰਦ੍ਰ ਹੀਂ ਹੈ ॥੧੨॥

Answer

1. As rivers that run to the ocean become mixed together, prior to the confluence of the ocean the form and essence of the water appear different and their speed of flow seems distinct.
2. Thereafter, slowly but surely, water mixes with water.

3. The form and essence no longer remains distinct,
4. But from somewhere swelling spring water emerges.
5. Thereafter the swelling spring water also disappears,
6. In the same manner is the state of the knower.
7. Initially one becomes consistent in performing desireless service
8. Next, with the contemplation of this service, the servant attains the mark of dutiful action (being an agent of the knower).
9. He renounces the deception (illusion).
10. After this he attains the consistent position of detachment,
11. And comes to resemble a musical instrument.
12. Then he understands that the musician and the musical instrument are the dual entities.
13. "But of what thing am I, if I am an instrument?" then he crosses over from this position.
14. This pure thing is to be obtained from non-duality.
15. At all positions his name is all-knower (Brahamgyānī) and non-else,
16. Just as the name of the water of the river in the confluence of the ocean becomes only 'ocean'.

Commentary

What is the difference between the seeker and the knower? To answer this question the author describes the stages marking the transition from one to the other. This process encapsulates the very essence of the Gurmat soteriology – a path which takes the Jīva from the condition of ignorance, to an awareness of dualistic unity through symbolic devotional *upāsanā*, to *ahangrah upāsanā* and finally to the state of *advaita* consciousness. Just as individual rivers flow toward the confluence from which they originate, the mystical process begins with the individuated Self engrossed in the illusion of self-dependence. Through an increasing awareness of Parmātmā, the Jīva performs 'sevā' meaning to perform desireless actions entirely dedicated to Bhagvān. This inner purification is complemented by a profound awareness of dependent duality, prompting spontaneous devotion. This is *ananya bhakti* – contemplation of God combined

with devotional sentiment that brings about the dissolution into non-duality[1]. For Paṇḍit Tārā Singh Narotam the combination of *bhakti* and *advaitavād* distinguishes Gurmat from other *mat*-s or philosophies:

ਬੈਸਨਵ ਮਤ ਮੇਂ ਚਿਤ ਅਚਿਤ ਈਸ਼੍ਵਰ ਤੀਨ ਤਤ੍ਵ ਮਾਨ ਕੇ ਅਨਜ ਭਕਤੀ ਮਾਨੀ ਹੈ ਯਾਂਤੇ ਜੀਵ ਕੋ ਵਾਸਤਵ ਤੇ ਈਸ਼੍ਵਰ ਸੇ ਭਿੰਨ ਹੋਨੇ ਤੇ । ਵਹੁ ਸਖੀ ਭਾਵਾਦਿ ਅਨਜ ਭਕਤਿ ਕਹੀਯੇ ਅਪਨੇ ਸੇ ਭਿੰਨ ਈਸ ਮੇ ਹੋਵੇ ਹੈ ।ਔ ਗੁਰੁਮਤ ਮੇ ਮਾਯਾ ਬ੍ਰਹਮ ਦੋ ਪਦਾਰਥ ਮਾਨੇ ਹੈ । ਤਾਤੇ ਜੀਵ ਕੋ ਵਾਸਤਵ ਤੇ ਈਸ਼੍ਵਰ ਰੂਪ ਹੋਨੇ ਤੇ । ਵਹੁ ਸਖੀ ਭਾਵਾਦਿ ਭਕਤਿ ਅਨਨਜ ਭਕਤਿ ਕਹੀਯੇ ਅਪਨੇ ਸੇ ਅਭਿੰਨ ਮੇ ਭਕਤਿ ਹੈ ਯਾਹੀ ਤੇ ਅਨਜਪਨੇ ਭ੍ਰਮਹੀਨ ਕਹੀਯੇ ਮੈ ਇਸ਼੍ਵਰ ਸੇ ਭਿੰਨ ਹੋ ਐਸੇ ਭ੍ਰਮ ਸੇ ਰਹਿਤ ਏਕ ਕੀ ਹੋਵੇ ਹੈ । ਏਕ ਕੀ ਹੋਨੇ ਮੈ ਹੇਤੁ ਕਹੇ ਯਾਤੇ ਇਤਿ ਯਾਤੇ ਕਹੀਯੇ ਜਿਸ ਕਾਰਣ ਤੇ ਗੁਰੋ ਨੇ ਪ੍ਰਮੇਸ਼੍ਵਰ ਮੇ ਸਭੀ ਪਤੀਆਦਿ ਜਿਗਜਾਸੁ ਬੋਧਨਾਰਥ ਭਾਵਨਾ ਕਰੀ ਹੈ । ਤਾਤੇ ਅਨਨਜ ਭਕਤਿ ਹੈ ।

In Vaishṇav-mat (the Vashisṭādvaita of Rāmānuja) three realities are acknowledged; consciousness (Jīva), insentience (matter) and Īshvar, thus upholding 'anyabhakti' – the devotion toward another – since the Jīva is a reality existing separately from Īshvar. Thus devotion in the form of the sentiment of friendship and other bhāvs is explained to be 'anyabhakti' caused by considering Īshvar as something different from oneself. And in Gurmat the two qualities of Māyā and Braham are recognised. Therefore as a result the Jīva and the Īshvar form exist. Thus the bhakti involving the sentiment of friendship and other sentiments is explained to be 'ananyabhakti' – devotion toward that which is

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[1] As Srī Krishṇa Bhagvān explains in the *Bhagvad Gītā*:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

Those persons who have no other object of vision, who,
thinking of that (inmost Self),
see Me everywhere (they surely become self-fulfilled)
For them, who are engaged in constant meditation, I arrange for the acquisition
of what they lack and the preservation of what they have

Srīmad Bhagvad Gītā, 9.22

Inevitably the meaning of *ananyā* depends upon the interpretation of the *sampradāya*. For example Gauḍiyā Vaishṇavs understand *ananyā* to mean exclusive, one-mindedness or singular. Thus the teaching is to cultivate complete devotion to a differentiated Krishṇa Bhagvān. In contrast Srī Madhusūdan Sarasvatī interprets *ananyā* to mean 'having no other object of vision' meaning to perceive one Braham everywhere. Clearly Paṇḍit Tārā Singh Narotam favours this latter *advaita* understanding.

non-different from oneself – hence false knowledge is said to be the view that 'I am different from Īshvar' and in this way by removing falseness oneness arises. The cause of experiencing this oneness has been explained by the Gurūs to be for the seeker to hold the enlightening sentiment that Parameshvar is the husband of all. This is ananya bhakti.

Srī Gurmat Nirṇay Sāgar, p.86

Gurmat Sidhānt recognises three forms of devotional sentiment (*bhāv*) with which to relate to Bhagvān; *dāsyabhāv* – servant-like devotion, *sakhyabhāv* – devoted friendship, and *madhurabhāv* – conjugal love. Gurbāṇī is replete with examples of each form[1]. Bhagat Ravidās has explained on page 694 that:

ਭਾਵ ਬਿਨ ਭਗਤਿ ਨ ਹੋਇ ਤੇਰੀ ॥

Without cultivating the devotional sentiment, devotion to You cannot exist

Considering the nature of *ananya bhakti* the relationship based upon *madhurabhāv* is considered the greatest and most necessary form of devotion.

[1] Srī Gurū Rām Dās Jī conveys *dāsyabhāv* in *Srī Rehrās Sāhib*:

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥ ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥

O Creator, you are my true master. I will be what you want me to be
and I will receive only what you give to me.

Srī Gurū Arjan Dev Jī describes *sakhyabhāv* in *Rāg Sūhī*, page 761:

ਸਜਣੁ ਤੂਹੈ ਸੈਣੁ ਤੂ ਮੈ ਤੁਝ ਉਪਰਿ ਬਹੁ ਮਾਣੀਆ ॥

You are my only friend, you are my only relation and I am immensely proud

There are numerous examples of *madhurabhāv*. On page 1164 Bhagat Nāmdev Jī explains:

ਮੈ ਬਉਰੀ ਮੇਰਾ ਰਾਮੁ ਭਤਾਰੁ ॥ ਰਚਿ ਰਚਿ ਤਾ ਕਉ ਕਰਉ ਸਿੰਗਾਰੁ ॥

I am a woman crazed with love and Rām is my spouse. I bedeck myself with loving care for Him.

A fourth type of devotional relationship as *vātsalyabhāv*, meaning parental affection, does not find expression in Gurbāṇī. However, history records that this form was expressed toward Srī Gobind Raī, whose alternative moniker as a child was *Bālā Prītam*, the 'Beloved in child form'.

Indeed Gurmat teaches that only Īshvar is truly masculine while all Jīvas are feminine. When awakened to her own condition the seeker transforms into the pining lover separated from her Husband Lord. Srī Gurū Jī explains that:

ਗੁਣ ਕਾਮਣ ਕਾਮਣਿ ਕਰੈ ਤਉ ਪਿਆਰੇ ਕਉ ਪਾਵੈ ॥

One who cultivates the virtues of an amorous, passionate female obtains the Beloved

Srī Gurū Nānak Dev Jī, *Rāg Tilang p.725*

This passionate desire for union is unlike the worldly form because the lover does not seek selfish gratification. There is only an intense desire to please her Lord. The Beloved resides everywhere, even within our selves in veiled form. To focus our devotional sentiment toward a material representation of Him would be to limit His enormity and majesty. For this reason Gurmat places special emphasis upon particular devotional practices most suited to *ananya bhakti* from among the nine traditionally acknowledged[1]. While the other five practices are described at various points in Gurbāṇī, and all are complementary, emphasis is placed upon the practice of *sravaṇ* (listening), *kīrtan* (singing of the Lord's glory), *sevā* (selfless service), and *simran* (remembrance) of God:

ਹਮਰੈ ਸ੍ਰਵਣੁ ਸਿਮਰਨੁ ਹਰਿ ਕੀਰਤਨੁ ਹਉ ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ ਸਕਉ ਹਉ ਇਕੁ ਖਿਨੁ ॥
ਜੈਸੇ ਹੰਸੁ ਸਰਵਰ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਤੈਸੇ ਹਰਿ ਜਨੁ ਕਿਉ ਰਹੈ ਹਰਿ ਸੇਵਾ ਬਿਨੁ ॥

I hear only Hari through devotional singing and contemplation,
I do not remain without Hari for even a moment
Just as the swan cannot live without the lake,
likewise the devotee cannot live without service to Hari

Srī Gurū Rām Dās Jī, *Rāg Āsāvari p.369*

[1] See footnote to question fifteen. Bhagat Kabīr Jī also acknowledges the nine types on page 872:

ਨਉ ਨਾਇਕ ਕੀ ਭਗਤਿ ਪਛਾਨੈ ॥ ਸੋ ਬਾਜਾਰੀ ਹਮ ਗੁਰ ਮਾਨੇ ॥

I accept that street dancer as my gurū, who has adopted the ninefold forms of bhakti to the Lord

The practices heighten the seeker's longing to end his present condition of separation. For Bhāī Aḍaṇ Shāh this condition is likened to being a musical instrument – a relationship of dependence upon the musician. The same metaphor is invoked beautifully in the opening verses of Mevlānā Jalālludin Rūmī's *Masnavī*, quoted here in an edited form[1]:

> *Listen to the reed, hear its complaining! It is telling about separation (1) Saying that 'ever since I was severed from the reed field, men and women have lamented in the presence of my shrill cries' (2) But I want a heart torn, torn from separation so that I may explain the pain of love-desire (3) Anyone who has removed far from his source seeks a return to the time of union (4) The reed is the companion of anyone who is severed from a friend, its melodies tear our veils. (11) None who is 'raw' can understand the state of the 'ripe', therefore this speech must be shortened so farewell! (18) The Beloved is All and the lover merely a veil, the Beloved is living and the lover merely a corpse. (30) Do you know why your mirror reveals nothing? Because the rust is not separated from its face. (34) Oh my friends, listen to this tale of truth, it is the very marrow of our outward state. (35)*

Mevlānā Jalalludin Rūmī, *Ney Namih, Masnavī*

Clearly this is far from being an emotionless awareness of separation. The state of duality compels the seeker to intensify his desire to immerse himself into the Oneness of Braham. For Rūmī lamentation has the power to tear apart the veil of the ego. Bhāī Aḍaṇ Shāh concurs that awakening to the dualistic condition of Jīva motivates the *vichār* required to achieve its own dissolution. The *gyān* or realisation that there is only Braham is brought about through *ahangrah upāsanā*, the meditation and contemplation upon one's own true nature[2]. Srī Gurū Nānak

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[1] This famous verse also opens *Masnavī Bhākhā*, the abbreviated translation of Rūmī's masterpiece by Bhāī Mangū Sevāpanthī. The opening lines of this manuscript read:

ਅਥ ਮਸਨਵੀ ਭਾਖਾ ਲਿਖਯਤੇ ॥ ਸੁਨ ਬੰਸ੍ਰੀ ਸੋ ਜੋ ਕਿਆ ਕਹਤੀ ਹੈ । ਅਰੁ ਵਿਛੋੜੇ ਕੇ ਦੁਖੁ ਕਾ ਵਖਿਆਣੁ ਕਹਤੀ ਹੈ ।

Now the poetry of the Mansavī begins. Listen to the flute, what is it saying?
It is describing the pain of separation.

[2] Generally speaking *upāsanā* are symbol-oriented practices such as *japa* and *kīrtan*. These are practices which focus the mind prior to *sravaṇ-manan-nididhyāsana*. The category of *ahangrah upāsanā* is entirely

Dev Jī describes how this form of contemplation removes the root ignorance of Jīva identity:

ਨਾ ਹਉ ਨਾ ਮੈ ਨਾ ਹਉ ਹੋਵਾ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ ॥

Says Nānak, contemplating the teaching one understands that
'I was not, I am not now and I will not be'

Srī Gurū Nānak Dev Jī, *Rāg Mājh p.139*

Here Srī Gurū Jī tells us to end superimposing the false 'I' or 'self', constituted by the mind, body and senses, onto the real 'self', the Ātmā. By this he means that the real self is not the mind, the body nor the senses. Through contemplating the teaching one recognises that the true self cannot be limited by place (*desh*), time (*kāl*) or material finitude (*vastu*) as the false self is. Evidently *vichār* involves both inference (*anumān*) and analogical reasoning (*upmān*) based upon the Satigurū's teaching or *shabad*. Indeed this contemplation in *ahangrah upāsanā* and the actual state of *gyān* are two separate things. The *upāsanā* can only assist in the removal of ignorance. It cannot *produce* the realisation, only remove the hindrances holding it back. Thus for Bhāī Aḍaṇ Shāh the focus of *vichār* should be the identity of the one who is 'instrument' like. This facilitates the realisation that there exists only one 'breath' animating all activity. Here is the precursor to non-duality which Srī Gurū Rām Dās Jī describes using the same phrase '*jantī jant*':

ਜਿਉ ਆਪਿ ਚਲਾਏ ਤਿਉ ਚਲੀਐ ਪਿਆਰੇ ਜਿਉ ਹਰਿ ਪ੍ਰਭ ਮੇਰੇ ਭਾਇਆ ॥
ਆਪੇ ਜੰਤੀ ਜੰਤੁ ਹੈ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਵਜਹਿ ਵਜਾਇਆ॥

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different in the sense that it is profound meditation on the Self. Sant Kavi Harbhajan Singh distinguishes between five categories of *upāsanā*; the highest (*uttam*), near highest (*tar uttam*), intermediate (*madhyam*), inferior (*kanishṭ*) and the lowest (*tar kanishṭ*). The most inferior meditation upon God is through a physical object, such as Vishṇu represented by a *shālagrām*. This is known as *pratīk upāsanā*, literally the 'symbolic meditation'. *Kanishṭ upāsanā* is to meditate upon an objective form of Īshvar but without relinquishing the certainty in one's own separate identity. Whether the meditation is the *pañchyatan pūjā* in which Īshvar is worshipped through the fivefold form of Vishṇu, Shiva, Gaṇesh, Devī and Sūryā or whether the meditation is of the colossal form of Īshvar as the singular Vairāṭ Hiraṇyagarbha, for as long as the worshipper holds to a sense of independence from the deity it is *kanishṭ upāsanā*. In contrast intermediate forms are much the same but characterised by the recognition that the worshipper and the objective deity being worshipped are no different. The highest is termed *ahangrah upāsanā*. It is the meditation upon *nirguṇa* Braham.

As the Beloved makes me walk so I walk as it pleases my Beloved Lord
The Beloved is the musician and the musical instrument,
servant Nānak vibrates from his vibration

Srī Gurū Rām Dās Jī, *Rāg Soraṭh p.606*

Braham is both the musician and the musical instrument. There can be no other. The veil of ego has been lifted. This is the very 'pure thing' of Brahamgyān. It is the untainted purity of non-duality, regardless of what apparent living condition that consciousness abides in. Alike the river that has become the ocean, the name for what exists there can only be 'ocean'. The metaphor used in this verse is very old indeed. The *Muṇḍak Upanishad* characterises the non-duality of Jīva Ātmā and Parmātmā in this way:

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ७ ॥

Just as rivers flowing toward the sea become indistinguishable when reaching it, giving up their name and form; likewise the illumined Self freed from name and form reaches the self-illumined Purush that is the highest.

Muṇḍak Upanishad, salok 3.2.7

Srī Gurū Arjan Dev Jī also uses this image to describe the highest state of existence:

ਮਿਲਿ ਜਲੁ ਜਲਹਿ ਖਟਾਨਾ ਰਾਮ ॥ ਸੰਗਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਨਾ ਰਾਮ ॥
ਸੰਮਾਇ ਪੂਰਨ ਪੁਰਖ ਕਰਤੇ ਆਪਿ ਆਪਹਿ ਜਾਣੀਐ ॥
ਤਹ ਸੁੰਨਿ ਸਹਜਿ ਸਮਾਧਿ ਲਾਗੀ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥
ਆਪਿ ਗੁਪਤਾ ਆਪਿ ਮੁਕਤਾ ਆਪਿ ਆਪੁ ਵਖਾਨਾ ॥
ਨਾਨਕ ਭ੍ਰਮ ਭੈ ਗੁਣ ਬਿਨਾਸੇ ਮਿਲਿ ਜਲੁ ਜਲਹਿ ਖਟਾਨਾ ॥

As water blends with water, so light (consciousness) blends with light
Thus merged with the Creator, the Self is known within.
The state of consciousness and bliss is entered into, in which One alone is described
Both immanent and free, in self-descriptive state
Says Nānak, false cognition, fear and the guṇa-s depart as water blends with water.

Srī Gurū Arjan Dev Jī, *Rāg Vaḍhans p.578*

Srī Gurū Jī has described this state as *'āpi āpay jāniay'* which in this context means 'to know the Self within'. The crucial term here is 'to know' for it means that the mystical experience of Braham is knowledge of the Self within. What can be said of the state culminating in this realisation? It arises in the most profound meditative state, *samādhī*, accompanied by *sehaj* meaning bliss, and *shun* meaning a consciousness removed of mental modifications. The absence of '*guṇa-s*' means that this consciousness is no longer associating with the mind, for the latter is itself composed of *guṇa*-s. In other words, this complete immersion into non-duality is in fact Braham removed of tangible qualities, the *nirguṇa* Braham of which nothing can be affirmed except existence (*sat*), consciousness (*chit*) and bliss (*ānand*). These three characteristics are not *attributes* as such but the unnegatable (*abādhitva*) essence of Braham. A distinction is made between two types of characteristic (*lakshaṇa*); the essential and the secondary. The 'secondary' or *tathastha lakshaṇa* differentiates that which is being identified from any another thing, although that distinctive characteristic may not necessarily last for as long as the actual thing itself. An example would be the roaring sound a fire makes. The sound is a characteristic of fire but cannot be considered its essence. Braham as *sat chit ānand* is an 'essential' or *svarūpa lakshaṇa* meaning a characteristic which defines the very nature of that thing[1].

13. Seeing Faults

ਪ੍ਰਸ਼ਨ

੧. ਜੀਵ ਸਦਾ ਅਉਗਣ ਦ੍ਰਿਸ਼ਟੀ ਹੈ, ਜੇ ਕਿਥਾਊਂ ਸਹੰਸ ਗੁਨ ਹੋਵਨ ਤੇ ਹਿਕ ਅਉਗਣ ਹੋਵੈ, ਮਖੀ ਦੀ ਨਿਆਈਂ, ਉਸੇ ਅਉਗਣ ਤੇ ਦ੍ਰਿਸ਼ਟ ਜੁੜੇਂਦਾ ਹੈ ।
੨. ਸੋ ਲਾਭ ਕਿਉਂ ਕਰਿ ਪਾਏ?

Question

1. The individuated self is ever a fault seer; if from where innumerable qualities exist there is only one vice, that individual focuses only on that vice, and is hence fly like.
2. Thus how can one ever obtain any benefit?

ਉਤਰ

੧. ਜਿਸ ਜਿਸ ਵਸਤ ਦਾ ਗਾਹਕ ਕੋਈ ਹੋਂਦਾ ਹੈ, ਸੋ ਆਪਣੀ ਦਰਕਾਰ ਵਸਤ ਨੂੰ ਵੇਖ

[1] Among some Vedāntins there remains a debate about whether any characteristic including a *svarūp lakshaṇa* can be used to convey Braham's nature, that this can only be achieved through negation. A discussion about both forms of *lakshaṇa* is found on the seventh chapter of the *Vedānta Paribhāshā*.

ਲੈਂਦਾ ਹੈ ।

੨. ਜਿਉਂ ਕਰਿ ਕੋਈ ਹਟੀ ਵਾਲੇ ਪਾਸ ਜਾਂਦਾ ਹੈ ।

੩. ਜਿਨਸ ਆਪਣੀ ਲੁੜੀਂਦੀ ਵੇਖਦਾ, ਪੁਛਦਾ, ਲੈਂਦਾ ਹੈ ।

੪. ਹੋਰ ਜਿਨਸਾਂ ਕਈ ਪ੍ਰਕਾਰ ਜੋ ਉਸਦੀ ਹਟੀ ਵਿਚ ਪਈਆਂ ਹੋਵਨ ਸੋ ਤਕੇਂਦਾ ਨਹੀਂ ।

੫. ਤਿਵੇਂ ਹੀ ਪ੍ਰੀਤਵਾਨ ਨੂੰ ਇਉਂ ਲੋੜੀਐ ।

੬. ਜੇ ਆਪਣੇ ਪ੍ਰੀਤਮ ਬਿਨਾ ਸੁਰਤ ਅਨਥਾ ਨ ਲਗਾਈ ।

੭. ਜਿਸ ਵਿਚਹੁੰ, ਘਾਟਾ ਅਰ ਮਲੀਨਤਾ ।

(ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗਣ ਚਲੀਐ ॥
ਪਹਿਰੇ ਪਟੰਬਰ ਕਰਿ ਅਡੰਬਰ ਆਪਨਣਾ ਪਿੜੁ ਮਲੀਐ ॥
ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਝੋਲਿ ਅੰਮ੍ਰਿਤ ਪੀਜੈ ॥
ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸੁ ਲਈਜੈ ॥੩॥)

Answer

1. Whosoever wants to purchase something is given a chance to test the required commodity.
2. It happens in this way when anyone is with a shopkeeper.
3. When you notice the thing you require you inspect, enquire and purchase it,
4. Other types of things that are lying in his shop are not glanced at.
5. In this way make a search for the Beloved.
6. Except the Beloved one is not to concentrate on anything else.
7. But where you are situated at present both loss and filth exist there;

'By associating with virtues and abandoning faults is to move along the path.
Wearing silk clothes display yourself in the arena
Where ever the speaking of goodness occurs, there Amrit is being stirred and drunk
Like a bottle of perfume, qualities when brought out cause the perfume to pervade (and be enjoyed)'[1]

[1] Srī Gurū Nānak Dev Jī, *Rāg Sūhī p.766*

Commentary

What is meant by 'ever seeing faults'? It refers to thought processes that when taken to their extreme manifest in the example given – focusing upon the one vice in a display of innumerable virtues. Irrationality and persistent fault finding are indeed part of human nature. Historical episodes from the times of the Gurūs demonstrate the pitfalls of cynical captiousness. During the time of the fifth Gurū two bards named Satā and Balvaṇḍ had been blessed with the most profound opportunity, one that could enable them to cross over the ocean of existence (*bhav sāgar*). While the Saints and the devtās craved for a mere moment of Srī Gurū Arjan Dev Jī's *darshan*, for these two rāgīs this boon was a daily occurance. By great fortune they had been given the *sevā* of performing *kīrtan* in the Srī Harimandir Sāhib. But obliviousness and arrogance thwarted Satā and Balvaṇḍ, for they became aggrieved about a lack of payment for their musical performances. Seizing upon what they felt to be an injustice they sealed their own fate by insulting Srī Gurū Arjan Dev Jī.

We can all recognise this kind of behaviour in everyday human relationships. To detract from the merits of others, to find vices among the virtuous, is termed *asūyā*. At root this is a defence of the individual's ego, an attempt to protect itself against the threat posed by one who is superior. Initially the merits of another provoke intolerance and jealousy (*īrshyā*). To pacify this negative emotion he strives to justify his own flawed nature. His attempt at detraction only bolsters his arrogance and false sense of righteousness. This is the very function of the ego – to minimise any threat to the pride in one's own identity. Like a fly, it is drawn instinctively to the location of dirt[1]. Also like a fly the mind is driven by an insatiable desire for gratification through the pursuit of the flavours (*ras*) and emotional states (*bhāv*) produced by material pleasure.

Then how are we to transcend this natural disposition? Bhāī Aḍaṇ Shāh turns to an entirely contrasting example; the lover and her Beloved. She represents a mind so resolute that all the cynicism in the world cannot affect it. Her intense love turns every possible vice into a virtue worth celebrating, inverting the mind's natural lure toward filth. Crucially the lover reorients all her desires toward the Beloved. All other *ras* and *bhāv* seem, as Bhāī Aḍaṇ Shāh describes, vile and unappealing. Srī Gurū Jī has stated:

[1] As shall be explained later, the pursuit of 'filth' is one of the three defining flaws or *dosh* of the mind.

ਹਰਿ ਬਿਨੁ ਕਛੂ ਨ ਲਾਗਈ ਭਗਤਨ ਕਉ ਮੀਠਾ ॥ ਆਨ ਸੁਆਦ ਸਭਿ ਫੀਕਿਆ ਕਰਿ ਨਿਰਨਉ ਡੀਠਾ ॥

The Bhagats do not find anything sweet other than Hari
All other tastes become tasteless, this they have seen and discerned

Srī Gurū Arjan Dev Jī, *Rāg Jaitsrī p.708*

Therefore one must nurture intense devotion for Bhagvān. The Beloved alone should become the source of all satisfaction. When this conviction has firmly taken root there can only be *vivek* or discriminative intelligence. However, it must be understood that real devotion can never exist with a specific goal in mind. As Srī Gurū Jī has explained:

ਹਰਿ ਦਰਸਨ ਕੇ ਜਨ ਮੁਕਤਿ ਨ ਮਾਂਗਹਿ ਮਿਲਿ ਦਰਸਨ ਤ੍ਰਿਪਤਿ ਮਨੁ ਧੀਜੈ ॥

The seeker of the darshan of Hari does not ask for mukti,
obtaining that darshan their minds become steadfast and satisfied

Srī Gurū Rām Dās Jī, *Rāg Kalyān p.1324*

This is the nature of the highest form of devotion, *ananya bhakti*. This subject has received great delineation among the various Vaishṇav sampradāyas. Srīla Rūp Gosvāmī, one of the famed six Gosvāmīs from the 16th Century, opens his magnum opus the *Bhaktī Rasāmrta Sindhū* with a definition of the requisite form of devotion. This *uttamā bhakti* is defined as:

अन्याभिलाषिताशून्यं ज्ञानकर्माद्यनावृतम् । आनुकूल्येन कृष्णानुशीलनं भक्तिर् उत्तमा ॥

The uninterrupted flow of service expressed through the assorted spiritual sentiments (bhāvs), devoid of all other desires apart from wishing to bring happiness to Srī Krishṇa, is called Uttamā bhakti

Bhaktī Rasāmrta Sindhū, 1.1.11

The key idea in this statement mirrors the *Srī Bhāgvat Purāṇa* when it states that '*bhakti is produced only by bhakti*'[1]. True devotion cannot be motivated by any

[1] भक्त्या सञ्जातया भक्तया । *Srī Bhāgvat Purāṇa, 11.3.31*

desire other than devotion itself[1]. *Uttamā bhakti* is distinguished further through its two types of characteristic. Its *svarūp lakshaṇa* or intrinsic characteristic is the activities favourable to Hari and is accordingly the natural essence (*svarūpna*) of *bhakti*. In this case the *taṭastha lakshaṇa* or secondary characteristics are identified through negation because this form of *bhakti* is devoid of all desires[2]. With the exception of great saints such as Mīrā Bāī, *bhakti* is founded upon and nourished by *proksh gyān*. While most Vaishṇav *bhakti* traditions reject practices which are oriented toward the realisation of Parmātmā in *gyān* form, knowledge still plays a vital role. Paṇḍit Tārā Singh Narotam explains:

ਪਰੰਤੂ ਇਸ ਅਵਧੀਕੇ ਹੇਤ ਭਕਤੋਂ ਕੋ ਗਯਾਨ ਵੈਰਾਗਯ ਤਿਨ ਸੇ
ਬਿਨਾ ਭਗਤੀ ਸਮਯਕ ਨਹੀਂ ਹੋਵੇ ਯਾਤੇ ਪਹਿਲੇ ਭਗਵਤ ਪ੍ਰਬੋਧ ਚਾਹੀਯੇ ॥

However regarding the cause for the duration (of the devotional love) of bhagats, without gyān and vairāgya (detachment) this devotion is not thoroughly complete, therefore one should first obtain the perfect wisdom about Bhagvat

Srī Gurmat Nirṇay Sāgar, p.104

The teaching of Bhāī Aḍaṇ Shāh inverts the emphasis in the above statement. Brahamgyān requires an intermediary stage of *bhakti* during which the *antaḥkaraṇ*

[1] From the outset Srīla Rūp Gosvāmī establishes the paths of *gyān* and *karam* to be entirely opposed to *bhaktī*. He considers both paths to be inferior to devotion because they are driven by desire. This can only produce imperfect devotion (*svārtha-mukhya-rati*). However, such opposition does not arise in Gurmat Sidhānt because both *gyān* and *bhaktī* are entirely compatible and inherently desireless when they are married with the concept of the 'grace' of Braham. As Bhāī Aḍaṇ Shāh implies later in the dialogue, pursuing the happiness of the Satigurū through the pursuit of liberation *is* by its very nature selfless devotional worship.

[2] The text then presents a complex hierarchical model of all possible forms and components of *bhaktī*. The author first describes the sixty-four '*angs*' or components of *bhajan*. The *bhāv*-s or emotional states are categorised under five headings, namely *vyabhichārībhāv* meaning the internal transitory emotions, *sthāyībhāv*, the permanent or dominant emotions, *anubhāv* being the visible markers of spiritual emotions, *sāttvik bhāv* being the emotions arising from purity and lastly *vibhāv*, the cause or conditions in which such emotional states arise. Twelve types of *bhaktī ras* are described namely tranquillity (*shānt*), servitude (*dāsya*), friendship (*sakhya*), parental affection (*vātsalya*), conjugal love (*madhura*), laughter (*hāsya*), astonishment (*adhbuta*), heroism (*vīra*), compassion (*karuṇa*), anger (*raudra*), fear (*bhayānka*) and disgust (*vībhatsa*), again each with subdivisions.

is purified of all desires. Instead, a seeker's knowledge of truth cannot be 'thoroughly complete' without having first cultivated perfect devotion:

ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨ ਮੀਤ ॥ ਨਿਰਮਲ ਹੋਇ ਤੁਮ੍ਾਰੋ ਚੀਤ ॥

O mind, my friend, have devotion for Hari
By doing so your consciousness will become pure

Srī Gurū Arjan Dev Jī, *Rāg Gaurī p.288*

14. The Order

ਪ੍ਰਸ਼ਨ

੧. (*ਨਾਨਕ ਜਿਸਹਿ ਦਇਆਲੁ ਬੁਝਾਏ ਹੁਕਮੁ ਮਿਤ ॥*) ਕਲਿਆਣ ਜਗਿਆਸੀ ਦਾ ਵਰਨਿਆਂ ਹੈ ।
੨. ਆਗਿਆ ਮੰਨਣ ਵਿਚ । (*ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ*)
੩. ਸੋ ਜੇੜ੍ਹੀ ਆਗਿਆ ਸਾਖਿਆਤ ਗੁਰਬਚਨ ਦੁਆਰਾ ਪਹੁਚੇ, ਸੋ ਤਾਂ ਪਤੱਖ ਹੈ ।
੪. ਜੋ ਉਨਮਾਨ ਤੇ ਉਕਤੀ ਦੀ ਸਮ ਦੀ ਨਹੀਂ ।
੫. ਪਰ ਅਰੂਪਤਾ, ਸਮਝ ਦੁਆਰਾ ਆਵੈ ।
੬. ਅਥਵਾ ਰਾਹਿ (ਅਸਬਾਬ) ਕਾਰਨ ਦੇ, ਅਰ (ਸ਼ਖਸ਼ਾਂ) ਮਨੁਖਾਂ ਤੇ ਆਪੇ ਤਾਂ ਸ਼ੰਕਾ ਪਾਉਂਦੀ ਹੈ ।
੭. ਅਰ ਬਿਨਾਂ ਇਛਾ ਮਨਸ਼ਾ ਦੇ, ਜੋ ਆਵੈ ਸੋ ਆਗਯਾ ਭਾਸਦੀ ਹੈ ।
੮. ਨਿਰਨਾ ਕਿਉਂ ਕਰਿ ਹੋਵੈ?

Question

1. *'O Nānak, one realises the Hukam through the kindness of the Lord, our Friend'*[1]. The success of the seeker is praised.
2. Acceptance is within the divine order *'Accepting Hukam he is acknowledged and then he obtains the mansion of the Lord's presence'*[2]
3. Therefore the order is obtained through the Gurū's words, that is apparent.
4. There is no reasoning by which to estimate the equivalence of that.

[1] Srī Gurū Arjan Dev Jī, *Rāg Gūjrī p.523*

[2] Srī Gurū Nānak Dev Jī, *Āsā Kī Vār p.471*

5. But formless, it comes through understanding.
6. In this way the cause of each person's doubts is obtained.
7. And thus that order appears when one is without strong desires and wishes.
8. How to do this discernment?

ਉਤਰ

੧. ਮੰਨਣਾ ਹੁਕਮ ਦਾ, ਬਹੁਤਾ ਸਹਣਾ ਦੁਖ, ਪਰ ਅਪਮਾਨ ਦੇ ਵਰਨਿਆਂ ਹੈ ।
੨. ਅਰ ਜੇ ਸੁਖ ਅਰ ਮਾਨ ਦੀ ਪ੍ਰਾਪਤਿ ਹੋਵੈ ਤਾਂ ਵੀਚਾਰ ਦੇਖੀਐ ਜੇ ਸਬੱਬ ਸਹਕਾਂਮੀ ਹੈ ਤਾਂ ਖਤਰਾ ਥੋੜਾ ਹੈ ।
੩. ਅਰ ਜੇ ਪ੍ਰੀਤ ਸ਼ਰਧਾ ਕਰ ਹੋਵੈ, ਅਤੇ ਅਭਾਵ ਵਿਚ ਦਲਗੀਰੀ ਪੋਹਚਦੀ ਜਾਪੈ ।
੪. ਤਡਾਂ ਜ਼ਰੂਰਤ ਮਾਤ੍ਰ ਅੰਗੀਕਾਰ ਪਰਵਾਨ ਹੈ, ਪਰ ਸੰਭਾਲਾ ਰਖਿਆ ਲੋੜੀਐ ।
੫. ਜੇ ਹੇਲਤ ਨਾ ਪੈ ਜਾਵੇ, ਏਹਾ ਹੇਲਤ ਪ੍ਰੀਤਵਾਨ ਨੂੰ ਮੰਦੀ ਹੈ ॥੧੪॥

Answer

1. Through acceptance of the divine order great suffering is endured, but such dishonour is praised.
2. And if honour and happiness are being acquired, if it is understood that the causation for both is the same, then there is little danger for the bhagat.
3. And if devotion arises due to faith, when it decreases, dissatisfaction arises.
4. Thus the needed amount of faith is to be acceptably acknowledged, but it needs to be preserved.
5. If the habit does not fall, this habit becomes comfortable for the love-imbued one (*bhagat*).

Commentary

The relationship between free will, *hukam* (the order) and *karam* is discussed later in the text. Two facets of the concept of *hukam* have been introduced in the quotations from Gurbāṇī selected above. Firstly that 'acceptance' of the order has the potential to liberate one from the bondage of worldly existence. Secondly, realisation of the order is obtained through the grace or 'kindness' of Bhagvān[1].

[1] What is meant by grace? Repeatedly Srī Gurū Jī teaches us that the Lord is free of antipathy (*nirvair*) and partiality. Thus it would be impossible to imagine Bhagvān withholding His kindness from anyone. It should be recognised that the one who truly orients toward the Lord meets with His grace. Conversely, grace will not be encountered by those who fail to recognise the very existence of grace.

Bhāī Dyā Rām adds to this his own conclusions. The teaching of the Gurū causes awareness of the *hukam*. While the greatness of the *hukam* is beyond mundane comprehension, the consequence of grace emerges as 'formless understanding' rather than an acceptance through an intelligible form such as speech. By understanding the *hukam* one immediately recognises the cause of one's doubts, meaning that it provides insight into the nature of human experience. This *hukam* only appears when one is free of strong desires and wishes. In his commentary on Srī Gurū Nānak Dev Jī's statements in *Sirī Rāg* Paṇḍit Tārā Singh Narotam explains:

> ...ਹੁਕਮੀ, ਪਰਮੇਸੁਰ ਕੀ ਆਗਯਾ ਸੇ ਸਭ ਦੇਹੋਂ ਕੀ ਉਤਪਤੀ ਹੋਵੇ ਹੈ ॥ ਹੁਕਮ ਮੇਂ ਹੀ ਸਭ ਜੀਵ ਕਾਰ, ਸੁਭਾਸੁਭ ਕਰਮ ਕਰੇ ਹੈਂ ॥ ਬੰਧਨ ਕੀ ਆਗਯਾ ਸੇ ਸਭ ਦੇਹੋਂ ਕੀ ਉਤਪਤੀ ਹੋਵੇ ਹੈ । ਤਾਰਨ ਕੇ ਹੁਕਮ ਸੇ ਸਾਚ ਸਮਾਹਿ, ਸਤਯ ਸ੍ਵਰੂਪਮੇਂ ਸਮਾਵੇ ਹੈਂ । ਗੁਰੁ ਕਹੇ ਜੋ ਤਿਸ ਪ੍ਰਮੇਸੁਰ ਕੇ ਜੀਵੋਂ ਹੇਤ ਕਰਨਾ ਚੁਣੇ ਹੈ । ਪੂਰਬ ਕਰਮੋਂ ਅਨੁਸਾਰ ਸੋ ਇਨ ਹੇਤ ਈਸ ਸੇ ਬਨ ਜਾਵੇ ਹੈ । ਇਨ ਜੀਵੋਂ ਕੇ ਅਧੀਨ ਕੋਈ ਵਸਤੂ ਨਹੀਂ ॥ ੯ ॥
>
> *Hukamī is the order of God from which all is arisen and established. In hukam all living things are created, all good and bad karam is done. From the order of bondage all bodies are produced. From the order exists the raft of salvation as the immersion in truth, the immersion into the essential form of truth (Braham). The Gurū explains that Parmeshvar selects for the Jīvas which of these is to happen. Thus previous karam cause Īshvar to act accordingly. These Jīvas have no authority over anyone or anything.*
>
> *Ṭīkā Sirī Rāg, p.254*

Thus *hukam* defines the context into which a Jīva manifests. To understand *hukam* is not only to understand the root of one's existential predicament but also the means by which to transcend it. Whether one understands the predicament to be either the *līlā* (divine play) of Bhagvān or the projection of falseness arising from *avidyā* does not matter greatly. Fulfilling the Order meets with the 'grace' of Parmeshvar regardless.

This prompts Bhāī Dyā Rām to ask about the form of discernment by which His grace can be obtained? The answer first removes any illusions about the consequence of accepting the *hukam*. Acceptance may well require great suffering, from which arises great praise. The annals of Sikh history record few who have suffered so greatly while fulfilling the order of the Gurū as Bhāī Manj[1]. His moving story illustrates the total conviction and self-surrender needed to fulfil the *hukam*. Originally a follower of the *Sakhi Sarvar* cult, Bhāī Manj desired to become a Sikh of Srī Gurū Arjan Dev Jī. After his initiation the Gurū began to make a series of near impossible demands of him. Over the course of some years these requests triggered unimaginable hardship and suffering. Repeatedly he was forced to sacrifice everything he possessed to fulfil the order, not only his house and livelihood but also his honour and social standing. Each sacrifice was rewarded with apparent snubs of disinterest by the Gurū. Yet Bhāī Manj never once questioned his firm belief about the compassionate sentiment behind each demand. On one occasion when collecting firewood for the Gurū's *langar* in terrible weather he fell into a nearby well. The all-knowing Satigurū immediately proceeded from his court with the aim of testing his Sikh one final time. Despite being drenched, exhausted and in a pitiful condition, the first concern of Bhāī Manj was the firewood he had collected which he was desperately trying to keep dry. Upon reaching the well Gurū Mahārāj directed an accompanying Sikh to shout down to him taunting remarks about his cruel Gurū. From the depths of the well came an immediate rebuttal of such preposterous comments! With tears streaming down his face upon having *darshan* of his Beloved, Bhāī Manj's resolute conviction in the Gurū's order was rewarded with the pleasure of the Satigurū. The series of tests had removed any attachment he had for his gross body, forcing him to place its upkeep entirely in the hands of Parmātmā. He had broken with false knowledge and dedicated himself entirely to becoming selfless, all through fulfilling the Gurū's order[2].

Alternatively, others when abiding by the *hukam* have met with honour and happiness. A potential danger now presents itself, which is to assume these favourable results were caused by one's own efforts - 'I am honourable, I have created my own happiness, how great I am'. Only a *bhagat* can avoid this danger by recognising that the cause of both results is Parmeshvar alone. Rājā Janak, the *rājrishī*, is an ancient example of such enlightened detachment. Even while in *grihasthāshram*, the lifestage of a householder, and surrounded by great wealth, he not only became Jīvanmukta but also continued to be effective in his obligations

[1] He obeyed the order in the sense that the Gurū's aim was to force Bhāī Manj to transcend his own material desires and achieve a state of total devotion and selflessness.

[2] *Nirmal Updesh* by Mahant Buḍha Singh contains a far more moving and eloquent rendition of this narrative.

as a King[1]. For this reason in the *Vārs* of Bhāī Gurdās Jī he is identified as a model of detachment:

ਭਗਤੁ ਵਡਾ ਰਾਜਾ ਜਨਕੁ ਹੈ ਗੁਰਮੁਖਿ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੀ ॥

Rājā Janak was a great bhagat who amidst Māyā remained indifferent to it

Bhāī Gurdās Jī, *Vār 10 pauri 5*

Once firmly established, the acceptance of the order becomes the 'habit' of the bhagat and naturally maintains the love-imbued condition. The antagonising thoughts prompted by self-serving desires gradually fall away as this habit becomes second nature.

15. Kathā and Kīrtan

ਪ੍ਰਸ਼ਨ
੧. ਕਥਾ ਕੀਰਤਨ ਦੀ ਰਹਿਰਾਸ ਜੋ ਸਾਹਿਬ ਲੋਕਾਂ ਵਰਤਮਾਨ ਰਖੀ ਹੈ ।
੨. ਤਿਸਦਾ ਹੇਤ ਕਿਆ ਹੈ ।
੩. ਜੋ ਮੂਲ ਕਾਰਜ ਤਾਂ ਅਧਿਆਤਮਕ ਦਸ਼ਾ ਕਹੀ ਹੈ ।
੪. ਅਤੇ ਇਹੁ ਬਾਹਜ ਬਿਰਤ ਹੈ?

Question
1. The practice of exegesis and the singing of kīrtan which the present holy people keep,
2. What is the interest of that?
3. The basic function of their work is said to concern the spiritual state,
4. And this being of unfathomable thoughts.

ਉਤਰ
੧. ਜਿਉਂ ਕਰਿ ਕੋਈ ਭੋਜਨ ਸੁਆਦ ਰਸ ਦਾ ਪਾਉਂ ਹੈ ।
੨. ਪਰ ਰਜ ਅਤੇ ਬੱਲ ਤਡਾਂ ਹੋਸੀ; ਜਡਾ ਨਿਗਲੇ ।
੩. ਜੋ ਉਦਰ ਵਿਖੇ ਪਹੁੰਚੇ? ਤਿਉਂਕਰ ਕਥਾ ਕੀਰਤਨ ਸੁਆਦ ਰਸ ਤਤਕਾਲ ਦੇਂਦਾ ਹੈ ।
੪. ਅਰ ਫਲਦਾਇਕ ਤੱਡਾ ਹੋਵੇ, ਜੇ ਦਿਲ ਦੇ ਉਦਰ ਵਿਖੇ ਪਹੁੰਚੇ ।

[1] Description is given in both the Janamsākhi literature and sections of Gurbāṇī of the parallels between the Gurū and Rājā Janak. The references to Rājā Janak as the *rājrishī*, an enlightened, detached yet efficient ruler, date back to some of the earliest Indic scriptures. For example *Brihadāraṇyak Upanishad* contains a section in which Rājā Janak is given instruction about the supreme state of non-duality by his gurū.

੫. ਫਲ ਉਸਦਾ ਰੱਜ ਅਰ ਬਲ ।
੬. ਰੱਜ ਕਹੀਐ ਇਸਥੂਲ ਭੋਗਾਂ ਅਰ ਮਾਨ ਆਦਿਕ ਮਾਨਸੀ ਭੋਗਾਂ ਦੀ ਅਚੱਹਤਾ ।
੭. ਬੱਲ ਕਹੀਐ ਦੇਹ ਆਦਕ ਅਭਮਾਨ ਤਯਾਗ ਦੀ ਸਮਰਥਾਈ ਸੋ ਇਸ ਪਰਚੇ ਰਹਿਰਾਸ ਪ੍ਰਮਾਣਵੀਕ ਰਖੀ ਹੈ ।
੮. ਸੋ ਇਸੇ ਵਾਸਤੇ ਹੈ ।
੯. ਜੋ ਰਾਹ ਭੋਜਨ ਉਦਰ ਵਿਖੇ ਪਹੁਚਾਣ ਦਾ ਮੂੰਹ ਪਾਵਣ ਹੀਂ ਹੈ ॥ ੧੫॥

Answer
1. In the same way in which anyone obtains both taste and flavour from food,
2. Satisfaction and strength are gained by the extent to which it is swallowed and digested,
3. As that reaches the belly. In the same manner *kathā-kīrtan* instantly gives taste and flavour,
4. And proves beneficial if it reaches the core of the heart.
5. The fruits it produces are satisfaction and strength.
6. This satisfaction is described as experiencing gross enjoyment and honour, et cetera but without mental enjoyment.
7. This strength is said to be within the body, et cetera as the capability for renunciation of the ego. Thus this is the evidence of keeping this practice.
8. So *kathā-kīrtan* is for the same purpose.
9. For the food of the right path to reach the belly it can only be obtained from the mouth.

Commentary

ਅਨਦ ਸੂਖ ਮੰਗਲ ਬਨੇ ਪੇਖਤ ਗੁਨ ਗਾਉ ॥ ਕਥਾ ਕੀਰਤਨੁ ਰਾਗ ਨਾਦ ਧੁਨਿ ਇਹੁ ਬਨਿਓ ਸੁਆਉ ॥

Seeing the Satigurū one sings of His glorious qualities and the state of bliss,
happiness and pleasure is obtained
The sound of kathā and kīrtan, resonating with love, is performed for this purpose

Srī Gurū Arjan Dev Jī, *Rāg Bilāval p.818*

How can there be any benefit from collective practice when the state of knowing is unfathomable to the behavioural intellect? For Bhāī Aḍaṇ Shāh the two forms of collective practice mentioned should be recognised as kinds of food,

something to be chosen, consumed and thoroughly digested. Discourses about the nature of and path to Braham (*kathā*) combined with singing glorifications of the Lord (*kīrtan*) act as nutrition – that which satisfies and sustains the seeker. Thus an earlier teaching is reiterated here, that strength is found within the Sādh Sangat. Both practices are not designed to make the state of knowledge 'fathomable'. They enrich the seeker enabling him to move along the path toward the 'unfathomable'. The supreme state (*parampad*) of pure consciousness is truly inexplicable, but scriptural exegesis and religious discourse assist the seeker's purification through devotion and surrender.

Kīrtan, meaning literally 'the praise of the exalted', posits a distinction between the Jīva and the *ishṭadev* (focus of devotion). Enumerated among the nine forms of *bhakti*, this type of *upāsanā* (symbolic meditation) uses aesthetic elements to modify our emotional condition (*bhāv*) into a state of intense devotion[1]. Again, spiritual progression is dependent upon the seeker's own volition, his *purushkār*, for only he or she can cultivate a preference for this food over other flavours. What can be said of the 'taste' and 'flavour' of *kīrtan* and *kathā*? The *ras* or 'taste' they contain is not like any ordinary enjoyment. According to the traditional texts on poetics[2] *ras* is not only something that can be relished but also something that produces a sense of heart-felt joy and wonder. Unlike the material *ras*, this *ātamik ras* can only arise in a heart that is free of *tamoguṇa* (ignorance) and *rajoguṇa* (activity or passion). The cause of desiring *ras* (the *svād*) is termed a *vibhāv* which takes two forms; i) the *ālamban* being the dependent object that prompts the *ras*, for example the lover, and ii) the *udīpan* being a stimulus of *ras* such as the lover's aesthetic attributes. The ensuing response to the cause is termed the *anubhāv*. It may take the form of tears, shivers, loving glances. A further component in this experience is the *sanchāri bhāv* being the transitory emotional state it produces such as joy or sorrow. A *bhāv* is a feeling, that which is felt in the heart and that which is distinct from thought. In a heart abiding in *sattvaguṇa*, the root cause of

[1] In *Srīmad Bhāgvat Purāṇa*, section *7.5.23-24*, the other eight practices are given as *sravaṇ* (hearing), *simaran* (remembering), *pādasevan* (serving God's lotus feet), *arachan* (worship), *bandan* (offering salutations), *dāsyabhāv* (serving God), *sakhyabhāv* (developing friendship) and *ātamanivedan* (surrendering entirely to God). The nine are divided further into sixty four components in the *Bhaktī Rasāmrita Sindhū* of Srīla Rūp Gosvāmī. In his preface to *Srī Gurmat Nirṇay Sāgar*, Paṇḍit Gurdīp Singh Kesrī provides a selection of quotations from Srī Gurū Granth Sāhib directing the Sikh to perform each of the nine forms of devotion. Paṇḍit Hardev Singh Jī provides a more detailed exploration of the nine forms in his *Nārāyaṇ Harī Updesh*, using both shāstra and Gurbāṇī.

[2] See works such as *Sāhitya Darpaṇ*, *Nātyā Shāstra*, and *Alamkār Kausthubh* among others.

the desire for the 'taste' of *kīrtan* and *kathā* is termed a dominant or permanent mood, the *sthāyī bhāv*. In fact it is this dominant mood that is modified by *vibhāv*, *anubhāv* and *sanchārī bhāv*. In the case of *ātamik ras* the dominant mood is permanent and determines which *ras* is most effective. If the seeker's dominant mood is of servitude they will not relish the *ras* of conjugal love with the Beloved to the same degree. Therefore *kīrtan* enables the devotee to experience a sense of identification or *sādhāraṇ* with the poetry's protagonist. This higher form of *ras* penetrates the core of the heart, enveloping the devotee in great bliss. In this sense it sustains and strengthens the practice of the seeker. The benefit rests upon how much that *kathā-kīrtan* shakes the individual at the core of his being, whether that connection is emotional thus devotional or intellectual and thus *adhyātamic*. The stronger the connection is, the greater the likelihood of obtaining any permanent fruit from it. That fruit may lead to greater detachment from gross and subtle enjoyments (satisfaction). This 'satisfaction', meaning dispassion, does not by proxy require the renunciation of mundane experience. Rather, it is to become detached from the psychological consequences of these experiences. The fruit may also take the form of greater faith, determination and control (strength). Bhāī Aḍaṇ Shāh attributes this 'strength' to the 'body, et cetera' referring to the capacity of the *sūkham sarīr*, the subtle psychological 'body', to renounce the ego. The answer ends with a word play on the term 'mouth'. Building upon the earlier metaphor, the mouth is the means by which food enters the stomach. It refers to the Sādh Sangat, the location in which *kathā-kīrtan* is enunciated.

16. The Independence of God

ਪ੍ਰਸ਼ਨ ੧. ਇਹ ਜੋ ਸਾਖ ਆਈ ਹੈ ਜੋ ਧਰਤੀ ਸਾਂਈ ਦੀ ਮੋਕਲੀ ਪਈ ਹੈ ਇਸਦਾ ਅਰਥ ਕਿਆ ਹੈ?

Question 1. There is a teaching that the Universal Master is unrestrained, what is the meaning of this?

ਉਤਰ
੧. ਧਰਤੀ ਸਾਂਈ ਦੀ ਚੇਤੰਨਸਤਾ ਜੋ ਸਰਬ ਬਿਆਪਕ ਹੈ ।
੨. ਅਰਥ ਇਹ ਜੋ ਸਰਬ ਜੀਆਂ ਦੀ ਪ੍ਰਸੰਨਤਾ ਵਿਚੋਂ ਸਰਬ ਕਾਰਜ ਸਿਧ ਹੋਂਦੇ ਹਨ ।
੩. ਸਹਿਕਾਮ ਅਥਵਾ ਨਿਹਕਾਮ, ਇਸ ਵਾਸਤੇ ਜੋ ਪਰਸੰਨਤਾ ਪਹੁੰਚਾਏ ਦਾ ਫਲ ਪ੍ਰਸੰਨਤਾ ਪ੍ਰਾਪਤਿ ਹੋਈ ਲੋੜੀਐ ।
੪. ਸਹਿਕਾਂਮੀ ਆਪਣੇ ਮਨੋਰਥ ਨੂੰ ਪਾਇਆ ਪ੍ਰਸੰਨਤਾ ।

੫. ਨਿਹਕਾਂਮੀ ਕਉਂ ਆਤਮ ਸੁਖ ਪਾਇਆਂ ਪ੍ਰਸੰਨਤਾ ।
੬. *(ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ)* ॥੧੯॥

Answer
1. The pure consciousness of the Universal Master is all-pervasive.
2. Meaning this, that all tasks are accomplished through the pleasure of all living organisms.
3. Whether with-desire or without-desire, either is for the purpose of obtaining the required fruit of happiness from that pleasure.
4. The wish of the desiring one obtains happiness.
5. The desireless one obtains the pleasure of the bliss of the self.
6. *'As you sow so shall you reap, such is the field of karam'*[1]

Commentary

The word 'unrestrained' is used to convey the omnipotence of Bhagvān. How is it so? Bhagvān is pure consciousness (*chetanstā*). This consciousness performs all actions in the pursuit of happiness. In essence each Jīva is a conditioned form of that same consciousness, meaning that Braham is the foundation (*adhiṣṭhāṇ*) upon which all experience arises. Furthermore, all Jīvas instinctively aim to minimise suffering and maximise happiness. The six orthodox schools of thought agree on this principle that suffering is an essential characteristic of the human condition and that the knowledge of reality as it actually is brings an end to this pain. In the terms of *adhyātam*, the pursuit of *gyān* is driven by the search for the supreme bliss of Parmātmā. Accordingly Srī Kabīr Jī differentiates between the proximate (sensory) and the ultimate (*ānand*) forms of pleasure:

ਅਲਪ ਸੁਖ ਛਾਡਿ ਪਰਮ ਸੁਖ ਪਾਵਾ ॥

Renouncing mundane pleasure she obtains the supreme pleasure

Srī Kabīr Jī, *Bāvan Akhrī p.342*

[1] Srī Gurū Arjan Dev Jī, *Bārā Mahā p.134*

The pursuit of pleasure takes two forms. The first termed *sehkāmi* describes a seeker who possesses a definite desire. According to scripture temporary and imperfect happiness can be obtained in a heavenly realm (*svarga*) through the performance of stipulated actions such as fulfilling one's dharamic duty, ritual sacrifice, etc[1]. These virtuous deeds ensure that the Jīva transmigrates after death to a favourable *loka* or realm, usually that of the devotee's *ishṭadev*. There it abides until the fruit of prior actions have been exhausted, upon which it is reborn on earth. Thus even in *svarga* the Jīva remains bound to the law of cause and effect (*karam*). Srī Gurū Jī explains:

ਇੰਦ੍ਰਪੁਰੀ ਮਹਿ ਸਰਪਰ ਮਰਣਾ ॥ ਬ੍ਰਹਮਪੁਰੀ ਨਿਹਚਲੁ ਨਹੀ ਰਹਣਾ ॥
ਸਿਵਪੁਰੀ ਕਾ ਹੋਇਗਾ ਕਾਲਾ ॥ ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਬਿਨਸਿ ਬਿਤਾਲਾ ॥

Death is certain in the realm of Indra; Brahmā's realm will not remain permanently
Shiva's realm will also end; the three guṇa Māyā must be destroyed and ended

Srī Gurū Arjan Dev Jī, *Rāg Gaurī p.237*

All of this is in contrast to the second type of seeker, termed *nehkāmi*, who has removed psychological desires. Absence of desire pre-empts the dissolution of the Jīva identity termed ultimate liberation or *kaivalya mukti*. The 'desireless one' obtains the supreme happiness, the blissful knowledge of one's own essence, the *Ātmā Sukh*. Muni Vālmīki explains the quality of the desireless devotee to Bhagvān Srī Rām Chandra in the *Srī Rāmcharitmānas*:

जाहि न चाहिअ कबहुँ कछु तुम्ह सन सहज सनेहु । बसहु निरंतर तासु मन सो राउर निज गेहु ॥

He who wants nothing at any moment and bears natural affinity to You
Incessantly dwell in his mind, for that is Your own home

Srī Rāmcharitmānas, Ayodhyā Kāṇḍ, dohra 131

Rather than the selfish desire of the ignorant one, the 'desireless one' recognises the need to remove suffering through the knowledge of Braham[2].

[1] Since Advaitvādīs consider all other forms of *mukti* other than complete oneness to be temporary, obtaining *svarga* is categorised as *sālokya mukti*.

[2] For this reason a seeker in Vedānta is sometimes referred to as a *mumukshu* meaning one desirous of release.

Indeed only the *knower* can be described as truly desireless. The *Ashṭāvakra Samhitā* explains that his consciousness is free of desire:

प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यच्छया । प्राकृस्येव धीरस्य न मानो नावमानता ॥

Naturally of a vacant mind (shunyachit) and doing what comes of itself,
The wise one unlike an ordinary person is not affected by honour or dishonour (18.24)

17. Sight, Seer, and Seen

ਪ੍ਰਸ਼ਨ

੧. ਦ੍ਰਿਸ਼ਟ ਦ੍ਰਿਸ਼ਟਾ ਦ੍ਰਿਸ਼, ਗਯਾਨ ਗਿਆਤਾ ਗੇਯ, ਧਿਆਤਾ ਧਿਆਨ ਧੇਇ ।
੨. ਤ੍ਰਿਪਟੀ ਜੋ ਵਰਨੀ ਹੈ ਸੋ ਇਨਾਂ ਤਿਹਾਂ ਵਿਚੋਂ ਕੇਹੜਾ ਹਿਕ ਬਾਕੀ ਰਖਣਾ ।
੩. ਅਰ ਕੇਹੜੇ ਦੂਏ ਉਠਾਵਣੇ ਜੋਗ ਹੈਨ?

Question

1. The sight, the seer, the capable of being seen; the knowledge, the knower and the capable of being known; the meditator, meditation and the capable of being meditated upon.
2. This is described as a 'triad', thus within these three which one is residually placed,
3. And which is capable of removing duality?

ਉਤਰ

੧. ਦੋ ਪ੍ਰਕਾਰ ਹੈ ।
੨. ਇਸਥੂਲ ਭਾਵ ਕਰ ਦ੍ਰਿਸ਼ ਅਰ ਦ੍ਰਿਸ਼ਟ ਬਿਨਾਸੀ ।
੩. ਅਰ ਦ੍ਰਿਸ਼ਟਾ ਬਾਕੀ ।
੪. ਦ੍ਰਿਸ਼ਟ ਕਹੀਐ ਇੰਦ੍ਰੀਆਂ ਦੀ ਪਰਖ ।
੫. ਦ੍ਰਿਸ਼ ਕਹੀਐ ਇਸਥੂਲ ਪਦਾਰਥ ।
੬. ਦ੍ਰਿਸ਼ਟਾ ਕਹੀਐ ਜੀਵ ਆਤਮਾ ।
੭. ਦੂਜਾ ਉਤਰ ।
੮. ਸੂਖਮ ਭਾਵ ਕਰ ਦ੍ਰਿਸ਼ਟ ਅਰ ਦ੍ਰਿਸ਼ਟਾ ਬਿਨਾਸੀ ।
੯. ਅਰ ਦ੍ਰਿਸ਼ ਬਾਕੀ ।
੧੦. ਦ੍ਰਿਸ਼ਟਾ ਕਹੀਐ ਜੀਵ ਆਤਮਾ ।
੧੧. ਜਿਉਂ ਕਰ ਸੁਪਨ ਅਵਸਥਾ ਵਿਖੇ ਹਿਕ ਸੁਪਨ ਨਰ ਜੋ ਦ੍ਰਿਸ਼ਟਾ ਹੋਂਦਾ ਹੈ ।
੧੨. ਦੂਜਾ ਦ੍ਰਿਸ਼ਟ ਜੋ ਇੰਦਰੀਆਂ ਅੰਤਹਕਰਨ ਉਸਦੇ ਹਨ ।
੧੩. ਦੁਹੇ ਅਸੱਤ ।
੧੪. ਅਰ ਦਿਰਸ਼ ਅਨਭਉ ਪੁਰਖ ਦਾ ਹੈ ਸੋਈ ਬਾਕੀ ॥ ੧੭ ॥

Answer

1. This is of two manners;
2. For the gross state it is to remove the sight and the seen,
3. And the seer remains.
4. Sight is explained to be the examination of the senses.
5. What is seen is explained to be the gross material things (objects).
6. The seer is explained to be the individuated Self (Jīva Ātmā).
7. The second answer;
8. In the subtle state it is to remove the sight and the seer,
9. And the seen remains.
10. The seer is explained to be the individuated Self (Jīva Ātmā),
11. As happens in the dreaming state, it is the seer that is a person in the dream state.
12. The second is the sight which is (arising from) the senses and inner organ (mind).
13. Both are false.
14. And the experience of the seen 'Purakh', only that thing remains.

Commentary

This is a most crucial question because it demands of the answer a definition of our ontological reality. All Indic philosophical systems have sought to establish the true nature of two postulates – the *tvampad* and the *tatpad* – meaning the nature of 'You', the individual termed the Jīva Ātma, and the nature of 'That', the Supreme Being termed Parmātmā[1]. Each school of thought presents its particular understanding of each. The divergences between them are in part due to differences of opinion on epistemology, the issue of what should be considered means of obtaining valid knowledge (*pramāṇ*). For Gurmat Sidhānt our present condition is characterised by recognising the *tvampad* to be Jīva and the *tatpad* to be Īshvar[2]. The key features of Īshvar are presented in the *mūl mantra*. It contains

[1] The question about what the two words (*pad*) *Tat* and *Tvam* signify stems from the analysis of the 'great statement' of non-duality (*mahāvākya*) contained in the *Chāndogya Upanishad*, '*Tat Tvam Asi*' meaning 'You are That'.

[2] For example Kavī Santokh Singh Jī's commentary on *pauri* 16 of *Srī Japujī Sāhib* in his *Garab Ganjanī Ṭīkā* explains:

the two types of characterisation; those which are essential (*svarūp lakshaṇa*) and those that are 'secondary' (*taṭastha lakshaṇa*) meaning characteristics which make something distinctive but are not necessarily its permanent attributes. The *svarūp lakshaṇa* defines Īshvar's essential characteristics as *satinām* (truth-existence essence), *akāl mūrat* (eternal form), *ajūnī* (unborn), and *saibhang* (self-illuminating)[1]. Distinctive secondary characteristics are described as *kartā purakh* (creative agent), *nirbhau* (without fear) and *nirvair* (without enmity). But what can be said of the *tvampad*? In Gurmat Sidhānt the real essence of the *tvampad* is the Self, the Ātmā. Then what is Ātmā? In his magnum opus, the *Moksh Panth Prakāsh*, Paṇḍit Gulāb Singh Jī summarises the conclusions drawn about *tvampad* by the various Indic philosophical systems:

ਤਨ ਕੋ ਆਤਮ ਏਕ ਸੁਨਾਵੇਂ । ਔਰ ਸੁ ਇੰਦ੍ਰੀਯੇ ਆਤਮ ਗਾਵੇ ।
ਏਕ ਕਹੈਂ ਪੁਨ ਪ੍ਰਾਣ ਪਛਾਨੋ । ਔਰ ਕਹੈਂ ਮਨ ਆਤਮ ਜਾਨੋ ॥
ਵਿਗਿਆਨ ਆਤਮਾ ਕੇ ਚਿਤ ਧਾਰੈਂ । ਈਸ ਅੰਸ਼ ਪੁਨ ਔਰ ਉਚਾਰੈ ।

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੬ ॥

ਇਸ ਤੁਕ ਮੈਂ ਮਹਾਂ ਵਾਕਯ ਐਸੇ 'ਤੂ' ਪਦ ਸੇ 'ਤ੍ਵੰ' ਪਦ, ਸਦਾ ਸਲਾਮਤ ਪਦ ਸੇ 'ਤਤ' ਪਦ,
'ਨਿਰੰਕਾਰ' ਪਦ ਸੇ 'ਅਸਿ' ਪਦ, 'ਤਤ' ਪਦ ਕਾ ਅਰ 'ਤ੍ਵੰ' ਪਦ ਕਾ ਅੰਨ੍ਹੈ ਹੋਤ ਹੈ ।

This verse contains the great statement (tattvamasi). In this way 'you' (tū) denotes the 'tvampad'. The words 'ever situated' (sadā salāmat) indicate the 'tatpad'. The word 'nirankār' (formless) indicates the 'is' (real identity). Thus the tatpad and tvampad have logical concordance.

Garab Ganjanī Ṭika, p.94

While the direct meaning (*vāchyārth*) of the word 'tū' is the Jīva, the implied meaning (*lakshaṇārth*) is Braham. Thus the eternal form of Īshvar is *nirguṇa* Braham and the real identity of Jīva is 'that' same thing. The *Naishkarmya Siddhi* discusses the reasoning which produces the correct interpretation of this statement. The two components of the statement possess a grammatical relation (*sāmānādhikaraṇya*) due to which we can see that the 'tvam' is unaffected by pain and pleasure, pure and eternal because of its relation to 'tat' and, vice versa, Braham in its relation with 'tvam' is removed of its apparent hidden, inaccessible qualities. Grammatical relation in such a statement as this demonstrates that the focus of the sentence is purely one object, just as the words 'blue' and 'lotus' are describing the same object. The statement is the partial indirect form of signification termed *bhāg-tyāg lakshaṇā* for as we have seen, its correct interpretation requires a part of the direct meaning to be rejected and part of it retained.

[1] There exists a great diversity of opinion among commentators on the specific meaning of each concept in the Mūl Mantra.

ਜੜ, ਚੇਤਨ, ਪੁਨ ਭਾਟ ਬਤਾਇਓ । ਕੇਵਲ ਜੜ ਨੈਯਾਇਕ ਗਾਈਓ ॥
ਮਾਨ ਮਾਹਿਂ ਬਹੁ ਭੇਦ ਵਿਚਾਰੇਂ । ਅਣੂ ਮੱਧਮ ਮਹਾਨ ਉਚਾਰੇਂ ।
ਇਤਿਆਦਿਕ ਬਹੁ ਭੇਦ ਉਚਾਰੇਂ । ਮੂਰਖ ਜਨ ਨਹਿ ਵੇਦ ਵਿਚਾਰੇਂ ।
ਅਵਿਦਿਆ ਯੁਕਤ ਕਰੇ ਸਭ ਕਰਮ । ਸ੍ਵਤ: ਅਸੰਗ ਸਦਾ ਨਿਰ ਧਰਮ ।
ਸੱਚਿਦਾਨੰਦ ਸੁ ਆਤਮ ਰੂਪ । ਵੇਦਾਂਤੀ ਭਾਖੇ ਤਾਂਹਿ ਅਨੂਪ ॥

One speaks of the body being the Ātmā, another sings that the Ātmā is the indiryās
One says recognise it as the life force, another says know Ātmā to be the mind
The 'Vijñān' holds the Ātmā to be the intellect, another speaks of Īshvar as an element
Bhāṭ has explained it to be both conscious and non-conscious,
the Nyāyika has sung that it is completely non-conscious
Out of arrogance, many different deliberations have been given,
atomic, medium, massive they explain
These and many more different explanations have been spoken,
these foolish people do not contemplate the Veda
When (Ātmā) is combined with avidyā it performs all actions,
Unto one's self ever detached without dharam
Sat-chit-ānand is the very nature of Ātmā, and is singular says the Vedānti

Moksh Panth Prakāsh, First Nivās, verses 57-59

The first statement in this verse presents the view held by the materialists, the Chārvāk tradition. In epistemological terms they rely solely upon direct sensory evidence or *pratyaksh pramāṇ*[1]. For this reason they deny the existence of anything immortal and maintain that the Self is nothing more than the physical body. The second view is found among another school of materialists. Since the senses seem distinct from the gross body they reason that the Self must be constituted entirely by these senses or *indriyā*-s[2]. Scriptures such as the *Brihadāraṇyak Upanishad* are drawn upon to support this position which contains descriptions of consciousness being located within the 'quarrelling senses'. The third statement epitomises the

[1] The six *pramāṇ*-s or sources of evidence are discussed in question 34.

[2] According to the *Vichār Sāgar Ṭīkā*, there are six major schools of *nāstiks*. This term describes a philosophical tradition that originates within Indic culture but rejects the authority of the Vedas. These are i) Chārvāk ii) Digambar or Jain, and the four Buddhist schools namely iii) Vaibhāsika iv) Sautrāntika v) Yogāchār also named the Vijñānivād and vi) Mādhyamika also named Shunyavād. *Pañchdashī* and other older scriptures name many more contemporary traditions that were termed '*nāstika*'.

thinking of the Hiraṇyagarbha school. They reject the view that the senses constitute the Self. Instead it is that which pervades and animates the body, the *prāṇ* or life force. When the *prāṇ* is no longer in the body it becomes insentient. While the consciousness of the individual modifies into the three states of being awake, asleep or in dreamless sleep, the *prāṇ* remains unchanged. They also interpret certain Upanishads in a way that implies the superiority of the vital sheath or *prāṇmayakosh*[1]. A further school of thought represented by the fourth statement argues that the mind is the Ātmā. Their argument is that the *prāṇ* does not have the capacity for enjoying objects of experience while the mind does.

The fifth statement explicitly names the Vijñāna Buddhists, also known as the Yogāchāra school. In this philosophy the Self is held to be a series of merely momentary states of the intellect. This intellect is the basis of the mind which enables us to experience the gross world. For the mind to be able to understand gross objective experience it must hold to some sense of 'I-consciousness' termed *vijñāna*. This alone is the Self. This 'I-consciousness' is appearing and disappearing every moment. Therefore they conclude that the Self is transitory or *kshanikam*. The transient nature of Ātmā is also the position taken by the Mādhyamika Buddhists. This transient consciousness is likened to the flashes of lightening within storm clouds. Both schools deny any permanent 'existence' or *satya* aspect of Ātmā.

The sixth statement represents the position taken by Kapila's Sāṃkhya system, the oldest of the *darshana*-s, and the Yog system of Patañjali. While they maintain that Ātmā or '*purush*' is both eternal and pure intelligence, it is only an '*ansh*' or element within a greater picture. It is set against another eternal reality, the *prakṛti* meaning insentient primary material[2]. The *purush*, which is a multiplicity of individuated beings, is the necessary witness to *prakṛti*. By upholding the existence of two contrasting eternal realities, one a multiplicity (*purush*), the other entirely unitary (*prakṛti*), it means that this philosophy is categorised as 'dualistic'. Later the Yog *darshana* modified this system. Patañjali embraces the categories already established but adds to them one more element, 'Īshvar', to better explain the nature of *prakṛti*. Īshvar is considered to be a distinct

[1] *Brihadāraṇyak Upanishad*, 6.1. See question 60 for an explanation of the *kosh*-s.

[2] The Sāṃkhya darshana presents the *satkāryavād* theory of causality which states that every effect pre-exists in its cause. Thus creation can be explained without falling into infinite regress by reasoning that it traces back to a first root evolvent or primal matter, termed Mūl Prakṛti or Pradhān.

reality, a supreme form of *purush* that remains untouched by ignorance. The seventh statement explicitly refers to the 'Bhāṭ' school of the great philosopher of the Mīmāṃsa *darshana*, Kumārila Bhaṭṭa. Here Ātmā is considered to be both conscious (*chetan*) and insentient (*jaḍ*). In deep sleep it becomes insentient but by awakening it becomes conscious, just as the glow of the fire-fly in the evening flashes on and off. It does not state that the Ātmā is transient alike the aforementioned Buddhists. Instead it remains fixed and constant when it is in either the insentient or conscious condition. The Nyāya *darshana* and the Prabhākar school of Mīmāṃsā are jointly referred to in the eighth statement. Essentially here the Ātmā is considered unconscious (*jaḍ*). The Ātmā is said to be cognisable only through contact with the mind. This then prompts qualities such as consciousness, virtue, vice, happiness, misery, etc. They consider the Ātmā to be the blissful sheath – the *ānandmayakosh* – but that it remains unperceivable without *adrishṭa*, the 'unseen' force arising from previous action.

The verse continues with three terms denoting three philosophies – atomic, medium and massive. The Antarla-s maintain that the Ātmā is atomic in size. They base this upon statements in the Upanishads describing it to be 'finer than a thousandth of a hair'[1]. Jains or Digambar-s hold that the Ātmā is of medium size, occupying the space from our head to our toes. Others draw upon the Vedas to support the view that the Ātmā is of a colossal size. Yet none have adequately recognised the teaching of the Vedas. None of these philosophies concur with either Gurmat Sidhānt or Vedānta. The nature of Ātmā is 'sachidānand' the compound word meaning existence as opposed to transience, consciousness as opposed to insentience and bliss as opposed to imperfection[2]. When the consciousness of Ātmā appears to be afflicted by *avidyā* then it appears to be the creator and enjoyer of actions. But the truth is that Ātmā is *satya* meaning that it remains disconnected (*vicchantar*) from this ignorance. The Ātmā does not possess any of the qualities which maintain the 'I-am-ness' (*ahankār*) of the Jīva. A subject

[1] For example *Brihadāraṇyak Upanishad, IV.ii.3*

[2] *Moksh Panth Prakāsh* continues into a detailed critical examination of the major systems of thought. Svāmī Vidyāraṇya under the pseudonym of Mādhavāchārya has provided a similarly masterful evaluation of these systems from the Vedānta perspective in the *Sarv Darshana Samgraha*. Further differences of opinion about the nature of Ātmā exist between different schools of Vedānta. A tradition such as Mādhavāchārya's Dvaitādvaita upholds the eternal distinction of Jīva and Īshvar. *Moksh* remains a reality that the Jīva must obtain to escape bondage but, unlike Advaitavād, it never puts into question the eternally real and distinct nature of 'Īshvar'.

cannot objectify itself, meaning that *ahankār* cannot be an attribute of Ātmā because if it were it would never be objectively experienced. Nor is the Ātmā ensnared in *saṃsāra*, the cycle of birth and rebirth, sustained by the judged (*dharam*) consequences of one's actions (*karam*). Thus the true nature of both *tvampad* and *tatpad* is one and the same.

The great scriptural statements such as *'You are That'* and *'You (and) the Ever Situated are Formless'* convey the true identity between 'You' and 'That'. This is termed the *akhaṇḍārth*, the signification of non-relational, indivisible identity. To define this Paṇḍit Gulāb Singh first establishes what it is not:

ਗੁਣ ਔਰ ਗੁਣੀ ਨਾ ਭਾਖੇ ਸੋਇ । ਨੀਲ ਕਮਲ ਸਮ ਕਾਹੇ ਹੋਇ ॥
ਉਪਾਸਨ ਪਰ ਯਹਿ ਵਾਕਜ ਨ ਕਹੇ । ਮੂਰਤਿ ਹਰਿ ਜਿਉ ਤਾਤੇ ਨਹੇ ॥

That statement is not describing substance and attribute,
in the sense of a description of a blue lotus
That statement, it is said, cannot enable a symbol oriented meditation on another,
no form of Lord Hari arises from that

ਤਾ ਬਿਨ ਸਾਦ੍ਰਿਸਜ ਕੈਸੇ ਹੋਈ । ਤਾਤੇ ਸਾਦ੍ਰਿਸਜ ਪਰ ਨਹੀਂ ਕੋਈ ॥
ਕੁਮਾਰ ਅਗਨਿ ਸਮ ਵਾਕਜਸੁ ਨਾਹੀਂ । ਅਖੰਡ ਅਰਥ ਹੈ ਯਾਕੇ ਮਾਹੀਂ ॥

Then how is it without likeness?
From this arises no likeness with anything else
This statement is not similar to 'Kumār is Agni'
This (statement) conveys non-relational indivisibility

Moksh Panth Prakāsh, Third Nivās, verse 123 and 130

The reference to the 'blue lotus' is an example of a statement in which one can establish a subject (the lotus) and its predicate (blueness), a relationship termed *visheshan-visheshya sambandh*. Yet a statement describing the *akhaṇḍārth* such as 'You are That' is free of any relation between subject and predicate. He then analyses the form of grammatical coordinate relation (*sāmānādhikaraṇ*) between the words within the statement[1]. The *akhaṇḍārth* statement does not present a

[1] According to the *Naishkarmya Siddhi* of Sureshvarāchārya the *mahāvākya* establishes the *akhaṇḍārth* through three types of relationship between its constituent words – *sāmānādhikaraṇ, visheshaṇvisheshya* and *lakshyalakshaṇā sambandh*:

coordinate relation in terms of substance and attribute (*guṇaguṇīnbhāv*). It does not describe a relation in terms of an instrument and its possessor (*upādānopādyabhāv*). Nor does it convey a coordinate relation in the sense of 'Kumār is Agni'. Neither can it present a coordinate relation in which there is reference to the action (*kriyā*) and that which acts (*kriyāvat*) termed *kriyākriyāvatbhāv*. Thus the statement conveying *akhaṇḍārth* is one in which the essential nature of the two beings referred to, 'You' and the 'Ever Situated', is identical, non-relational and indivisible. As Srī Gurū Nānak Dev Jī states:

ਆਤਮ ਰਾਮੁ ਰਾਮੁ ਹੈ ਆਤਮ ਹਰਿ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰਾ ਹੇ ॥

Ātmā is Parmātmā Parmātmā is Ātmā, obtain Hari by comtemplating the Shabad

Srī Gurū Nānak Dev Jī, *Rāg Mārū p.1030*

How does this relate to the triad (*tripuṭi*) described in Bhāī Dyā Rām's question? The triad is the ontological basis upon which the individuated Self (Jīva Ātmā) experiences the world. In the triad the seer assumes the 'I'. The seen or percept is assumed to be the 'not I', something distinct that will always remain different from the seer. The means by which the seer connects with the seen is through the process of seeing or perception. Arising from the triad is the condition of duality because triadic experience projects the existence of three distinct realities; the Jīva (independent living beings), Īshvar (a separate God) and Jagat (an insentient world)[1]. Yet each component of the triad is the one, immutable, pure consciousness (*chetan*) limited in some manner or other by ignorance. In the case of direct perception the external objects that are 'seen' are termed *vishya chetan* meaning consciousness limited as an object. The knowledge of the object that results from perception is consciousness limited as a mental

सामानाधिकरण्यं च विशेषणविशेष्यता । लक्ष्यलक्षणसम्बन्धः पदार्थप्रत्यात्मनाम् ॥

(There is) the relation between the words having grammatical co-relation, the relation in which the two words qualify each other and the relation of indirect indication

Naishkarmya Siddhi, 3.3

[1] The 'knower' is said to exist with the creation of the *vigyānmaya kosh* or intellect sheath, and the 'known' exists with the creation of the *manomaya kosh* or mind sheath. This statement is found in verse XI.11.15 of the *Pañchdashī* by Svāmī Vidyāraṇya.

modification termed *pramāṇ chetan* which itself arises in consciousness limited as the mind of the 'seer' termed *pramātra chetan*.

Bhāī Adaṇ Shāh provides two answers to the question because the nature of perception depends upon which 'body' the Jīva is identifying with. The first answer applies to the context of 'gross' perception while the second answer applies to 'subtle' inner perception. Direct perception during the experience of the gross body is the examination of external objects routed through the senses (*indriyā-s*) to the mind (*antaḥkaraṇ*). Perception within the inner subtle body is the witnessing of internal mental modifcations alone. In order to perceive, the reflected consciousness first extends through the senses toward the object removing the ignorance covering it. This is termed the *vritti* or mental modification and the process can be likened to a candle in a darkened room illuminating an object by removing the darkness in which it is enshrouded[1]. Once it has illumined and thus revealed the percept the mind assumes the form of the object. Thus the *antaḥkaraṇ* encounters a mental modification through a 'connection' between the seer and the seen. The consciousness which constitutes the 'seer' in both forms of perception is termed the *chidābhās*.

The *chidābhās* is the reflected consciousness of Ātmā in the intellect (*sāttvik budhi*). This intellect illumines the mind (*antaḥkaraṇ*). The mind of its own nature is not Ātmā but generated by *Māyā-prakṛti* in the mode of impure *sattvaguṇa*. Thus without the *chidābhās* the mind would cease to exist, since only Ātmā truly exists. Hence this reflection in the intellect defines the Jīva condition. The *chidābhās* in association with the ego understands itself to be the 'doer', the 'seer', the 'knower', yet it is merely a reflection of the unaffected, witnessing (*sākshī*), substratum (*adhiṣṭhāṇ*) termed *kūṭasth*. Srī Sarabloh Granth, attributed to Srī Gurū Gobind Singh Jī, explicitly refers to this reflection when describing the nature of Braham without attributes, the *nirguṇa*:

ਬੰਦੋ ਜੋਤਿ ਸ੍ਰੂਪ ਨਿਰੰਜਨਿ ॥ ਨਿਰਾਕਾਰ ਪ੍ਰਭੁ ਰੂਪ ਅਗੰਜਨ ॥
ਸੁਤਹ ਪ੍ਰਕਾਸ ਪਰਧਾਮ ਪਰਮਾਤਮ ॥ ਚਿਦਾਭਾਸ ਨਿਰਗੁਣ ਸਰਬਾਤਮ ॥

[1] Because the *antaḥkaraṇ* arises from *sattvaguṇa* its function also possesses the same qualities of transparency and luminosity. In fact the direct perception of external objects occurs in two stages. In the first stage consciousness extends toward the object, envelops it, and causes the mind to assume the object's form. This is termed the *vritti vyapti*. Then in the second stage the mind illumines and reveals the form within the mind. This connection produces the knowledge of the object, considered the fruit of the process of perception. Thus this stage is termed *phal vyapti*.

ਮਹਾਸੁੰਨਜ ਅਕਾਸ ਸਰੂਪੰ ॥ ਆਪ ਆਪ ਮਹਿ ਮਗਨ ਅਨੂਪੰ ॥
ਸੂਖਮ ਤੇ ਅਤਿ ਸੂਖਮ ਬਿਗ੍ਰਹ ॥ ਦਿਸ੍ਰਿ ਮੁਸ਼੍ਰਿ ਨਹਿ ਆਵਤੁ ਨਿਗ੍ਰਹ ॥
ਅਖਿਲ ਅਗੋਚਰ ਅਕਹ ਅਨੰਤੰ ॥ ਨਾਥ ਨਿਰੰਜਨ ਬਸਤਿ ਇਕੰਤੰ ॥
ਮਨੁ ਬੁਧਿ ਬਾਨੀ ਤਹਾਂ ਨ ਗੰਮਜੰ ॥ ਉਪਾਧਿ ਰਹਿਤ ਨਿਰਵਿਕਲਪ ਅਤਿ ਰੰਮਜੰ ॥

Salutations to the untainted form of consciousness;
the formless Lord of indestructible nature
The self illuminated, the supreme abode, the supreme Ātmā;
the reflected consciousness (chidābhās), without qualities, and complete Ātmā
The great consciousness, of subtle and completely pervasive form;
immersed in His own incredible beauty
Within subtle and gross forms; yet not even a glimpse of it can be ascertained
Completely unperceivable, indescribable and limitless;
the untainted Master, of unified nature
Inaccessible through words, mind and intellect; only (accessible) when removed of limiting adjuncts in nirvikalap (samādhi) and thus sublime

Srī Sarabloh Granth, *verses 1966 to 1968*

Srī Sarabloh Granth explains that the *chidābhās* is merely a superimposition (*ābhās*) on the pure, unaffected consciousness (*chid*) of Braham[1]. The latter is termed *kūṭasth* due to its unchanging nature. Thus *chidābhās* is constituted by the superimposition of both subjective ego and intellect on the *kūṭasth*. This superimposition of identity is termed *tādātmaya adhyās*[2]. It is caused by *avidyā*. *Vichār Sāgar* defines the Jīva as:

ਮਲਿਨ ਸਤਵ ਅਗਯਾਨ ਮੇਂ ਜੋ ਚੇਤਨ ਆਭਾਸ ॥ ਅਧਿਸ਼ਠਾਨ ਯੁਤ ਜੀਵ ਸੋ ਕਰਤ ਕਰਮ ਫਲ ਆਸ ॥

The superimposition of consciousness onto ignorance characterised by impure sattvaguṇa
This is the foundation of the Jīva which enjoys the results of its actions

Vichār Sāgar, fifth tarang, dohā 155

[1] As shall be explained later, this demonstrates that Srī Gurū Jī accepted the *ābhāsvād* over *avachedvād* of the Bhāmatī school and the *pratibimbvād* of the Vivaraṇ school.

[2] This is also termed the *tādātmaya sambandh*, the relation of identity.

In what sense is there a superimposition? The reflection of ether in a pot of water is the classic analogy used to demonstrate how Jīva identity is projected onto the pure consciousness of the Ātmā. When space is reflected in a pot of water, the *chidābhās* is likened to the water's surface. The actual space within the pot is covered by the reflection. This space is the *kūṭasth*[1]. The Jīva obtains the appearance of *kūṭasth* through mutual superimposition termed *anyonya adhyās*. It is mutual in the sense that the qualities of *kūṭasth* including existence, consciousness and bliss are reflected in the Jīva and, vice versa, the experiences of Jīva such as pain and pleasure are mutually reflected onto its witnessing (*sākshī*) substratum. This causes the Jīva's obliviousness about his true identity and for this reason it is termed the 'root unknowing' or *mūl avidyā*. The Jīva assumes itself to be the locus of consciousness (*ahankār*, the subjective ego) and objectifies the experiences arising from the senses in the *antaḥkaraṇ*. The relationship between *chidābhās* and *kūṭasth* has been described by Srī Gurū Amar Dās Jī through the famous metaphor of two birds in a tree:

ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੂ ਆਹਿ ॥ ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨਾ ਪਰ ਪੰਖੀ ਤਾਹਿ ॥
ਬਹੁ ਰੰਗੀ ਰਸ ਭੋਗਿਆ ਸਬਦਿ ਰਹੈ ਨਿਰਬਾਣੁ ॥ ਹਰਿ ਰਸਿ ਫਲਿ ਰਾਤੇ ਨਾਨਕਾ ਕਰਮਿ ਸਚਾ ਨੀਸਾਣੁ ॥

O Nānak, two birds are perched in one fruit-bearing tree
One bird is seen to neither come nor go
It witnesses the enjoyment of many flavours and pleasures via the senses
while residing ever liberated
Says Nānak, obtaining the fruit of being steeped in the blissful essence of Hari is the sign
of having performed truthful action

Srī Gurū Amar Dās Jī, *Bihāgray Kī Vār p.550*

The tree represents the condition of Jīva Ātmā. The two birds in the tree represent *kūṭasth* and *chidābhās*. The bird of *chidābhās* usually flutters restlessly, flying here and there, enjoying the flavours around it. This produces the two 'fruit' of pain and pleasure. The bird of *kūṭasth* witnesses the other bird's

[1] The '*akāsh*' analogy presented in the *Pañchdashī* helps to distinguish Braham, Kūṭasth, Jīva and Īshvar from one another. Both Jīva and Īshvar are merely reflected forms of Braham and Kūṭasth respectively. The latter two differ only by whether or not the 'space' (consciousness) appears to be limited. The reflection of space in the water's surface is termed *jalākāsh* and defines the Jīva's nature as *chidābhās*. The space-consciousness that appears to be limited by the pot is termed *ghatākāsh* and represents the *kūṭasth*.

experiences indifferently. In this teaching Srī Gurū Jī is describing the ideal inner condition. The *chidābhās* has ceased to 'come and go' for it has renounced pleasure seeking. It now possesses one-mindedness and is forever immersed in the 'flavour of Hari'[1]. What can be said of the bird of witnessing consciousness (*sākshī*)? In *Gyān Prabodh* Srī Gurū Gobind Singh Jī describes this Ātmā as both unborn (*ajanam*) and eternal (*nityā*):

ਯਹਿ ਬ੍ਰਹਮ ਆਹਿ ਆਤਮਾ ਰਾਮ । ਜਿਹ ਅਮਿਤ ਤੇਜਿ ਅਬਿਗਤ ਅਕਾਮ ।
ਜਿਹ ਭੇਦ ਭਰਮ ਨਹੀਂ ਕਰਮ ਕਾਲ । ਜਿਹ ਸਤ੍ਰ ਮਿਤ੍ਰ ਸਰਬਾ ਦਿਆਲ ॥

Ātmā is Braham, and is indestructible, illuminating, imperceptible and desireless
It is without separated condition, unaffected by illusion,
it does not act and is not affected by time
It is compassionate to all whether friend or foe

Gyān Prabodh, verse 128

The meaning of this is that Ātmā does not ever undergo any ontological change as a result of the imposition of Jīva identity. It remains non-different from Braham. It is without any 'action' meaning that it does not experience cause and effect or 'time' and space. If there is no separation of Ātmā from Braham, and if they are of one and the same nature, this means that the subjective experience of separation is not real, only apparent. How so? Gurbāṇī explains:

ਹਭ ਸਮਾਣੀ ਜੋਤਿ ਜਿਉ ਜਲ ਘਟਾਊ ਚੰਦ੍ਰਮਾ ॥

One light pervades all just as the moon reflects in pots of water

Srī Gurū Arjan Dev Jī, *Rāg Mārū p.1099*

[1] This famous metaphor originates in the opening *salok* of the third *khaṇḍ* of the *Muṇḍak Upanishad*:

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥

Two birds that are ever related are perched in the same tree.
One eats fruits of different flavours and the other witnesses without eating.

One undivided, all illuminating 'light' of pure consciousness pervades the numerous individual beings in the same way the moon appears to be countless when reflected in pots of water. This 'light' reflected in the pot (Jīva) itself projects outward, illuminating further objects around it. Thus the objects encountered by the Jīva are in fact self-revealed. Without that reflection of illuminating consciousness insentient objects would no longer appear to be animated[1]. The *Pañchdashī* presents a similar analogy of a lamp placed in a dancing hall in which the witnessing consciousness is the light illuminating the master of the house (mind), the numerous guests (sense objects), the musicians (sense organs) and the energetic dancer (the intellect). The witnessing light of consciousness illumines the inner and outer objects of experience by removing the darkness covering them. Yet *avidyā* conceals from the Jīva the true nature of experience, of which Srī Gurū Jī has taught that:

ਆਪ ਹੀ ਮੰਦਰੁ ਆਪਹਿ ਸੇਵਾ ॥ ਆਪ ਹੀ ਪੂਜਾਰੀ ਆਪ ਹੀ ਦੇਵਾ ॥

You are the temple, You are the devotion, You are the worshipper, You are the deity

Srī Gurū Arjan Dev Jī, *Rāg Bilāval p.803*

How can one focus the intellect toward the 'flavour of Hari'? According to Bhāī Aḍaṇ Shāh the first stage is to end one's conviction about the validity of the 'seeing' and the 'seen'. One must forsake being fascinated by the material objects perceived through the senses. There after what remains is the 'seer', the reflected consciousness of the Jīva Ātmā. In the second stage having oriented the locus of consciousness to the subtle body, one must now facilitate the dissolution of the 'seer' and the 'seeing'. In this condition the seer is the *chidābhās* and the seeing is caused by the *antaḥkaraṇvritti*. Both are removed when the mind is overpowered by the 'seen' – the illuminating, pure consciousness of the Ātmā. By focusing the reflected consciousness (the 'seer') on Braham, the 'seeing' (*vritti*) extends towards the percept. But, unlike mundane perception, rather than the reflected consciousness illuminating the object, the mind is dissolved by the pure, unconditioned consciousness of Braham. This can be likened to the moment when the light of a candle is overpowered and immersed into the blazing light of the sun. Bhāī Gurdās Jī has explained in his *Kabit Svayay*:

ਦ੍ਰਿਸਟਿ ਮਹਿ ਦਰਸ ਦਰਸ ਮਹਿ ਦ੍ਰਿਸਟਿ ਦ੍ਰਿਗ ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਦਰਸ ਗੁਰ ਧਿਆਨ ਹੈ ॥

The sight is seen, seen is the sight thus is the (triad) of seeing, seer and seen,
through the meditation obtained from the Gurū, the Unseen is seen

Bhāī Gurdās Jī, *Svaiyā 45*

He uses the triad of 'seeing, seer and seen' to define the Jīva condition. Therefore ignorance is to hold a sense of certainty about the validity of the subject and object in perceptual experience. The triad produces thoughts that are characterised by subject object divisions (*khaṇd*). This is removed through the 'meditation' given by the Gurū. Only this will facilitate the experience of the *adaras*, the Unseen that lies outside of the triad. Inner contemplation (*dhyān*) upon the Unseen requires the removal of the sense of objective perception that characterises the individuated condition of the Jīva Ātmā. The same teaching is given in Srī Gurū Gobind Singh Jī's *Gyān Prabodh* composition:

ਅਦ੍ਰਿਸਟ ਅੰਤ੍ਰ ਧਿਆਨ ਹੈ ॥ ਸਦੈਵ ਸਰਬ ਮਾਨ ਹੈ ॥

(You are in the) non-seeing inner meditation; the eternal honour of all

Gyān Prabodh, Narāj Chand 13

Certainty about the 'I' you posit to enable independent perception is certainty about your separation from God. This conviction gradually diminishes through the meditation given by the Gurū, culminating in the knowledge of oneness – the inner, non-seeing of the 'Unseen'. This state free of subject and object is the *nirvikalap samādhī* wherein no sense of distinction remains. As *Vedāntsāra* explains:

[1] In fact this quotation from Gurbāṇī is taken by a number of commentators to demonstrate acceptance of the Bimb-Pratibimbvād position of the Vivaraṇ school of Advaita. Braham as consciousness (*bimb*) takes on the reflected form of the Jīva (*pratibimb*). Extending the analogy presented above, ripples within the jar of water, which distort the reflected (consciousness) of the sun, can be likened to the myriad of changes experienced by the Jīva. The particular analogy of the moon's reflection in water representing consciousness in Māyā originates in *salok* 12 of the *Amritbindu Upanishad*:

एक एव हि भूतात्मा भूते भूते व्यवस्थितः। एकधा बहुधा चैव दृश्यते जलचन्द्रवत्॥

The One Being, the pure Ātmā, is present in all beings.
Though One, it is seen as many just as the moon when reflected in water.

निर्विकल्पकस्तु ज्ञातृज्ञानादिविकल्पलयापेक्षयाद्वितीयवस्तुनि

तदाकाराकाकितायाश्चित्तवृत्तेरतितरामेकीभावस्थानम् ॥

Nirvikalap samādhī is the total immersion in Braham, the One without a second;
The mental state which has assumed the form of the knower, knowledge and known (object) is obliterated

Vedāntsāra, salok 197

Here one has immersed into the *akhaṇḍākārvritti*, the undivided realisation of the Self, removed of the objectifying triad. Having removed the identification with 'I', the notion of the seer, consciousness immerses into the non-relational, unitary truth. Srī Gurū Jī explains:

ਕਾਚੀ ਮਟੁਕੀ ਬਿਨਸਿ ਬਿਨਾਸਾ ॥ ਜਿਸੁ ਛੂਟੈ ਤ੍ਰਿਕੁਟੀ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥

The unbaked pot shall certainly be destroyed
Whoever is removed of the triad dwells within his own home

Srī Gurū Arjan Dev Jī, *Rāg Āsā p.374*

The Jīva identity is 'unbaked' because it possesses neither permanence nor reality. Just as the water contained within a 'pot' is considered distinct from the ocean, similarly the limiting adjuncts (*upādhī*) such as the ego identity impose the notion of independence and agency onto the pure consciousness of Ātmā. Only when the 'triad' of seer, seeing and seen falls away in *nirvikalap samādhī* does he reside within 'his own home' meaning his own essential nature.

18. Inner-knowing

ਪ੍ਰਸ਼ਨ
੧. ਸੰਤ ਸਤਿਗੁਰ ਅੰਤਰਜਾਮੀ ਕਹੀਂਦੇ ਹੈਨ ।
੨. ਕਿਉਂ ਕਰ ਜਾਣੀਐ ।
੩. ਜੇ ਕੋਈ ਪ੍ਰਗਟ ਮਿਲਿਆ ਹੋਵੈ ਤਾਂ ਉਨਮਾਨ ਆਂਵਦਾ ਹੈ, ਜੋ ਸੰਭਾਲ ਉਸਦੀ ਸਚੀ, ਸਤਿਗੁਰ ਦੇ ਦਿਲ ਵਿਖੇ ਭੀ ਫੁਰ ਆਵੈ, ਜੋ ਅਮਕਾ ਅਰਥ ਲੇਕਰ ਇਹ ਆਇਆ ਹੈ ।
੪. ਅਰ ਜੋ ਪਰਗਟ ਮਿਲਿਆ ਨਾ ਹੋਵੈ, ਕਿਸ ਪਰਕਾਰ ਉਨ੍ਹਾਂ ਦੇ ਰਿਦੇ ਵਿਚ ਭਾਸਦਾ ਹੋਸੀ?

Question
1. The Saint and Satigurū are described as knowers of our inner condition.
2. Why do they know this?
3. If any seeker comes into contact with them, then a measure emerges, and the seeker obtains the true practice, it also strikes the heart of the Satigurū that he came with such an intention.
4. And if (one does not) come into contact with a realised soul, in which manner will it be realised in his heart?

ਉਤਰ
੧. ਜਿਉਂ ਕਰ ਧੁਪ ਸੂਰਜ ਕੋਲੂੰ ਪਰੇ ਨਾਹੀਂ ।
੨. ਅਰ ਸੂਰਜ ਕੋਲੂੰ ਪਰੇ ਭੀ ਹੈ ।
੩. ਤਿਉਂ ਕਰ ਜਿਸਦੀ ਜਾਣ ਥੀਂ ਸਭ ਕਿਛ ਹੈ, ਜਾਣ ਉਸਦੀ ਕੋਲੂੰ ਬਾਹਰ ਕਿਉਂ ਕਰ ਹੋਵੈ।
੪. ਜਿਉਂ ਕਰ ਸੁਪਨ ਵਿਖੇ ਜੋ ਕੁਛ ਪਦਾਰਥ ਹੈਨ, ਸਭ ਦੇਖਨੇ ਵਾਲੇ ਦੇ ਅਨਭਵ ਵਿਚ ਹੈਨ।
੫. ਜੋ ਕਿਛ ਉਸਦੇ ਅਨਭੈ ਵਿਚ ਨਹੀਂ ਸੋ ਹੈ ਨਹੀਂ ॥ ੧੮ ॥

Answer
1. As the sunlight is not far away from the Sun,
2. And (yet at the same time) it is also far from the Sun.
3. In the same manner everything is in His knowledge, nothing lies outside of His knowledge.
4. Just as whatever the material things that occur within the dreams, all are in the sensation of the Seer.
5. If anything that does not exist in His sensation, so that is non-existent.

Commentary

An essential characteristic of both the Saint and the Satigurū is the ability to recognise the seeker's inner condition and adapt the 'care', meaning the teaching and practice, accordingly. History records that the Satigurū never prescribed a 'one size fits all' approach. Bhāī Kanaiya Jī was given the sevā of Srī Gurū Teg Bahādar Jī's stables. Other Sikhs were directed to learn martial arts, others to study traditional philosophy. Thus 'inner-knowing' is not only knowledge of the seeker's present condition. It is also knowledge of his or her inner potential. A sādhū once described to me his own experience of this type of insight. Once while near his gurū, both engaged in preparing the evening meal, he was silently mulling over in his head how he could have better dealt with a troubling incident that had recently taken place in the Āshram. His gurū spontaneously turned to him and told him to drop such pointless thoughts. She then explained the most

appropriate way of dealing with similar situations in the future. Such is the inner-knowing nature of the realised Saint.

First a clarification is needed about the nature of the Satigurū. The Satigurū has a similar status to Īshvar within Gurmat Sidhānt. He is the personification of eternal bliss, the supreme enlightener, the inner-knower, the raft across the ocean of existence. The historical Satigurū was an *avatār*, the perfect manifestation of Bhagvān. A narrative dating from the Singh Sabha era argues that the Sampradāyas distorted prior Sikh tradition while under the influence of their Sanskrit learning. They are charged with adopting the mindset of the Purāṇic narratives and wrongly attributing the metaphysical status of *avatār* to the Gurū as a consequence. In actual fact this understanding exists in all literary material dating back to even the earliest writings about the nature of the Gurū. The Janamsākhīs, the Bhaṭ compositions in Srī Gurū Granth Sāhib and the writings of Bhāī Gurdās Jī are the earliest examples of the Sikh tradition making sense of the Gurū as an historical event. Consistently the status accredited to the Gurū is above that of the enlightened Sant. Whether directly or indirectly through allusion to the narratives of earlier *avatārs*, the Gurū is considered the dynamic

manifestation of Bhagvān in the form of the *avatār*[1]. The attempt to encapsulate in prose literature all the philosophical, metaphysical, ontological and epistemological dimensions of the Gurū's doctrine only began in the post-Khālsā era. The continuation of the avatārvād tradition is found throughout the large body of literature produced by the theologians of Nirmalā, Sevāpanthī and Udāsī schools[2].

Mercifully Bhagvān came into this world in the bliss inducing form of the Gurū Avatār. We cannot move one inch along the path toward truth without first taking the shelter of the Satigurū's lotus feet. Without his guidance we are lost upon the ocean of worldly existence. Only with the Satigurū's blessings can we achieve inner purity. This is the reason for Gurū bhagti, Īshvar bhagti and the service of the Saints. The category of *avatār* enables Gurmat Sidhānt to distinguish

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[1] The *Vārs* of Bhaī Gurdās Jī contain a number of important statements, including:

ਸਤਿਗੁਰੁ ਨਾਨਕ ਦੇਉ ਹੈ ਪਰਮੇਸਰੁ ਸੋਇ ॥

Satigurū Nānak Dev is that very Parmeshvar

ਜੁਗਿ ਜੁਗਿ ਸਤਿਗੁਰ ਧਰੇ ਅਵਤਾਰੀ ॥

In each age the Satigurū will take avatār

The Bhaṭ compositions in Srī Gurū Granth Sāhib Jī include statements such as this:

ਸਤਜੁਗਿ ਤੈ ਮਾਣਿਓ ਛਲਿਓ ਬਲਿ ਬਾਵਨ ਭਾਇਓ ॥ ਤ੍ਰੇਤੈ ਤੈ ਮਾਣਿਓ ਰਾਮੁ ਰਘੁਵੰਸੁ ਕਹਾਇਓ ॥
ਦੁਆਪੁਰਿ ਕ੍ਰਿਸਨ ਮੁਰਾਰਿ ਕੰਸੁ ਕਿਰਤਾਰਥੁ ਕੀਓ ॥ ਉਗ੍ਰਸੈਣ ਕਉ ਰਾਜੁ ਅਭੈ ਭਗਤਹ ਜਨ ਦੀਓ ॥
ਕਲਿਜੁਗਿ ਪ੍ਰਮਾਣੁ ਨਾਨਕ ਗੁਰੁ ਅੰਗਦੁ ਅਮਰੁ ਕਹਾਇਓ ॥ ਸ੍ਰੀ ਗੁਰੂ ਰਾਜੁ ਅਬਿਚਲੁ ਅਟਲੁ ਆਦਿ ਪੁਰਖਿ ਫੁਰਮਾਇਓ ॥

In Satyuga, you were pleased deceiving Rājā Bali as Bāvan
In Tretayuga, you were called Rām of the Raghuv dynasty
In Dvāpuryuga you were Krishṇa, the killer of Mur demon and Kans
You gave Ugrasain the kingdom (of Mathura) and gave the devotees fearlessness
In Kaliyuga, you are known as Nānak Gurū, (Gurū) Angad, (Gurū) Amar (Dās)
The rule of the Gurū is without change and permanent as ordered by the Primal Lord

Srī Kal Jī Bhaṭ, *Svaiyay p.1390*

[2] There is great diversity within this body of literature in both the sophistication of language, whether Punjabi, Hindi, Braj Bhāshā or Sanskrit, and its content, ranging from introductory texts through to erudite treatises aimed at traditional Sanskrit scholars. The aim was to present Gurmat in forms appropriate for specific audiences.

between two sources of *adhyātamic* knowledge. Descended from 'above' is the manifested, all knowing, all compassionate Satigurū who reveals the timeless truth in the most suitable form for the present age (*kali yug*). For the realisation of this truth the seeker is assisted by the congregation of realised Saints. These enlightened, pure and perfect beings have ascended from 'below' in the sense that they have conquered ignorance and ever abide in knowledge of Braham. Although the two sources share similarities, they are not of the same status. Chandra Svāmī Udāsīn, a modern day Saint, has explained that while the knowledge of Braham marks the end of bondage and ignorance, it does not end the distinction between Bhagvān and Jīva. Thus the Saint remains in a liberated condition within the limited form of a Jīva. The Satigurū is of a different order, possessing the majesty, perfection and power (*kalā*-s) of the divine manifestation[1]:

ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ ॥

You are Narāyaṇ, the possessor of all powers, having become active in the world
You are the (Satigurū) form of Nirankār, your light illumines this worldly realm

Srī Kīrat Jī Bhaṭ, *Svaiyay p.1395*

[1] There are six types of *avatār*. The first is the 'partial' or *amsā avatār*. In this form only an aspect of the deity manifests. The first five *avatārs* of Vishṇu are considered to belong to this category, along with historical kings such as Rājā Janak. The second type is named *avesha*, a form in which the Lord takes His 'entrance' after the birth of the Jīva and only for a particular amount of time. An example is Parashrām, who was not born an *avatār*, but became one when Vishṇu decided to use him to destroy the kings perpetuating *adharam*. With time Parashrām became arrogant, prompting Bhagvān to withdraw from him and later directly humbling him through the form of Srī Rām Chandra. The third category is the *kalā avatār*, a person within whom a power of divine origin manifests. This is a type of *amsā* or partial category but with a lesser presence of the deity comparatively. Examples include Nārad Munī and Vyās Rishī. The fourth category is the 'continual' or *nitya avatār*. Within every age Bhagvān sends such manifestations as Saints and Mahātmās to propagate *dharam*. The fifth is the 'purposeful' or *nimit avatār* who is short lived. Having completed the task at hand, Bhagvān disappears, as can be seen in the case of Narsinha. The sixth category of *avatār* is the most perfect form, the *pūran hari avatār*, meaning the complete manifestation. Historically this category has been taken by Srī Rām Chandra, Srī Krishṇa and Srī Gurū Mahārāj. From the moment of birth to the moment of death Bhagvān is fully manifest. The *pūran avatār* is said to possess five qualities; i) *shakti* meaning the possession of various divine powers ii) *vyakti* meaning a personhood, a physical human form iii) *prajñā* being wisdom and intellect iv) *kartav*, performing great feats and v) *āyū* being able to keep death at bay.

The numerous praises of the Bhaṭs leave no doubt about the Satigurū being the *avatār* of Bhagvān[1]. *Bibeksār* upholds this distinction between the Satigurū as the source of wisdom and the Saint as the means by which to realise it. Occasionally, such as in this answer, it adopts the conjoined phrase 'Sant Satigurū'. The nature of each is described by Bhāī Sehaj Rām Sevāpanthī:

ਸੰਤਨ ਕੀ ਸੁਨਿ ਕਥਹਿ ਕਹਾਨੀ ॥ ਵਹ ਭੀ ਸਫਲ ਹੋਹਿਗੇ ਪ੍ਰਾਨੀ ॥
ਮੁਕਤਿ ਦੁਆਰਾ ਸੰਤ ਬਨਾਏ ॥ ਸੰਤਨ ਬਿਨਾ ਮੁਕਤਿ ਨਹੀ ਪਾਏ ॥

By listening to the Saint's teaching and exegesis, that person's life will become fruitful
The door to liberation is made by the Saint, without the Saints no liberation is obtained

ਗੁਰ ਉਪਦੇਸੁ ਤਿਨਿ ਏਹ ਦ੍ਰਿੜਾਇਆ ॥ ਗੁਰੂ ਸਬਦੁ ਸਬਦੁ ਗੁਰੂ ਬਤਾਇਆ ॥
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if asked explains the Gurū to be the Shabad and the Shabad the Gurū
Contemplate the shabad standing, sitting, sleeping
In all the eightfold divisions of each day adopt this constant meditation

Parchī Bhāī Aḍaṇ Shāh Kī, chaupai 18 and 22

How is the Saint and Satigurū's inner-knowing possible? The immediate, intuitive knowledge of a person's inner condition is termed *aproksh anubhava*. It is a characteristic of Īshvar, the unified *saguṇa* form of Braham, the controller of Māyā, the inner witness. Through His *hukam* and His *kudrat* the objective world

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between two sources of *adhyātamic* knowledge. Descended from 'above' is the manifested, all knowing, all compassionate Satigurū who reveals the timeless truth in the most suitable form for the present age (*kali yug*). For the realisation of this truth the seeker is assisted by the congregation of realised Saints. These enlightened, pure and perfect beings have ascended from 'below' in the sense that they have conquered ignorance and ever abide in knowledge of Braham. Although the two sources share similarities, they are not of the same status. Chandra Svāmī Udāsīn, a modern day Saint, has explained that while the knowledge of Braham marks the end of bondage and ignorance, it does not end the distinction between Bhagvān and Jīva. Thus the Saint remains in a liberated condition within the limited form of a Jīva. The Satigurū is of a different order, possessing the majesty, perfection and power (*kalā*-s) of the divine manifestation[1]:

ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ ॥

You are Narāyaṇ, the possessor of all powers, having become active in the world
You are the (Satigurū) form of Nirankār, your light illumines this worldly realm

Srī Kīrat Jī Bhaṭ, *Svaiyay p.1395*

[1] There are six types of *avatār*. The first is the 'partial' or *amsā avatār*. In this form only an aspect of the deity manifests. The first five *avatārs* of Vishṇu are considered to belong to this category, along with historical kings such as Rājā Janak. The second type is named *avesha*, a form in which the Lord takes His 'entrance' after the birth of the Jīva and only for a particular amount of time. An example is Parashrām, who was not born an *avatār*, but became one when Vishṇu decided to use him to destroy the kings perpetuating *adharam*. With time Parashrām became arrogant, prompting Bhagvān to withdraw from him and later directly humbling him through the form of Srī Rām Chandra. The third category is the *kalā avatār*, a person within whom a power of divine origin manifests. This is a type of *amsā* or partial category but with a lesser presence of the deity comparatively. Examples include Nārad Munī and Vyās Rishī. The fourth category is the 'continual' or *nitya avatār*. Within every age Bhagvān sends such manifestations as Saints and Mahātmās to propagate *dharam*. The fifth is the 'purposeful' or *nimit avatār* who is short lived. Having completed the task at hand, Bhagvān disappears, as can be seen in the case of Narsinha. The sixth category of *avatār* is the most perfect form, the *pūran hari avatār*, meaning the complete manifestation. Historically this category has been taken by Srī Rām Chandra, Srī Krishṇa and Srī Gurū Mahārāj. From the moment of birth to the moment of death Bhagvān is fully manifest. The *pūran avatār* is said to possess five qualities; i) *shakti* meaning the possession of various divine powers ii) *vyakti* meaning a personhood, a physical human form iii) *prajñā* being wisdom and intellect iv) *kartav*, performing great feats and v) *āyū* being able to keep death at bay.

The numerous praises of the Bhaṭs leave no doubt about the Satigurū being the *avatār* of Bhagvān[1]. *Bibeksār* upholds this distinction between the Satigurū as the source of wisdom and the Saint as the means by which to realise it. Occasionally, such as in this answer, it adopts the conjoined phrase 'Sant Satigurū'. The nature of each is described by Bhāī Sehaj Rām Sevāpanthī:

ਸੰਤਨ ਕੀ ਸੁਨਿ ਕਥਹਿ ਕਹਾਨੀ ॥ ਵਹ ਭੀ ਸਫਲ ਹੋਹਿਗੇ ਪ੍ਰਾਨੀ ॥
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exists. Everything that is created is of His nature hence Īshvar is the witness to the inner machinations of each person's *budhi*. The Satigurū as *avatār* shared this capacity for *aproksh anubhava*. Sunlight appears to be distinct from the sun, yet it remains within the latter's gaze and is of the same nature. Likewise Īshvar is distinct from the Jīva yet it is the witness to his thoughts within the *budhi*. In this way Īshvar monitors the actions of each Jīva and responds by rewarding him with the appropriate fruit. The first metaphor in the answer establishes the relationship between these two. The second metaphor explains how such a relationship exists. When a person is dreaming her consciousness is engaged in both projecting the content of the dream and also experiencing it. The witnessing consciousness perceives everything that is projected, for no other projection can exist without her willing it. Similarly when consciousness is associated with Māyā it becomes Īshvar projecting the material reality and the Jīvas experiencing it while projecting onto it further. Yet the *adhiṣṭhāṇ*, the substratum of both Jīva and Īshvar, is one, the pure illuminating consciousness of Braham. As Gurū Mahārāj explains:

ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ ਚੀਨਸਿ ਗੁਰ ਬੀਚਾਰਾ ॥

Ātmā is in Parmātmā, Parmātmā is in Ātmā,
this is realised by contemplating the Gurū's teaching

Srī Gurū Nānak Dev Jī, *Rāg Bhairo p.1156*

This answers Bhāī Dyā Rām's question about what can be gained without meeting the Sant or Satigurū[1]. His concern for those who are unable to meet such individuals is unfounded because, as Bhāī Aḍaṇ Shāh explains, no matter where the Jīva is, the inner-knower remains a witness to the sentiment of the seeker's heart.

19. The Location of God

ਪ੍ਰਸ਼ਨ
੧. ਕੋਈ ਹਿਕ ਜਾਹਗਾ ਵਿਸ਼ਹ ਦੀ ਸਖਯਾਤ ਰਖਦਾ ਹੈ ।
੨. ਕੋਈ ਚਾਹ ਸਚੀ ਰਖਦਾ ਹੈ ।

[1] It is possible that this issue would have been particularly pertinent among Sikhs at the time of this dialogue only decades after the tradition of a Satigurū in human form had come to an end.

੩. ਅਤੇ ਜਾਗਹਾ ਵਿਸ਼ੇਹ ਦੀ ਸਖਿਆਤ ਨਹੀਂ ਰਖਦਾ ।
੪. ਇਨਾਂ ਦੋਹਾਂ ਵਿਚ ਭੇਦ ਕਿਆ ਹੈ?

Question
1. For some the location and object of God has manifested.
2. For others they keep the true aspiration,
3. Yet no location and object manifests.
4. What is the difference between them?

ਉਤਰ
੧. ਭੇਦ ਕਛ ਨਾਹੀਂ, ਇਸ ਵਾਸਤੇ ਜੋ ਜਥਾਰਥ ਗੁਰ ਨਾਉਂ ਪਾਰਬ੍ਰਹਮ ਦਾ ਹੈ ।
੨. ਗੁਰ ਨਾਉਂ ਮਨੁਖ ਰੂਪ ਦਾ ਨਹੀਂ ।
੩. ਪਰ ਜੇ ਕੋਈ ਪੁਛੇ ਜੋ ਪਾਰਬ੍ਰਹਮ ਕਿਥੇ ਹੈ ।
੪. ਤਾਂ ਜਾਹਗਾ ਉਸਦੀ ਸੰਤ ਰੂਪ ਬਿਨਾਂ ਕਿਥਾਈਂ ਪਾਈ ਨਹੀਂ ਜਾਂਦੀ ।
੫. ਜੋ ਵਸਤ ਸਰਬ ਵਿਆਪਕ ਹੈ ।
੬. ਅਰ ਸਰਬ ਦਿਰਸ਼ਟਾ ਹੈ ।
੭. ਸਰਬ ਕਾਲ, ਸਰਬ ਅਵਸਥਾ ਉਸ ਥੀਂ ਕਦੀ ਭਿੰਨ ਨਹੀਂ, ਅਰਥ ਇਹ ਜੋ ਉਸਦੀ ਜਾਣ ਕੰਨੋਂ ਬਾਹਰ ਕਦੇ ਨਹੀਂ ਹੋਂਦਾ ।
੮. ਤੋੜੇ ਉਹ ਇਸਦੀ ਜਾਣ ਕੋਲ਼ੂ ਬਾਹਰ ਹੈ ॥ ੧੯ ॥

Answer
1. There is no difference - it is for this reason that in reality the Gurū's name is God.
2. The Gurū's name in essence is not in the form of a person.
3. But if someone enquires the whereabouts of God,
4. Then His location will be nowhere except in the form of a Saint.
5. That *Thing* is all pervasive,
6. And is the All Seer.
7. Nothing lies outside of Him, within all states and all times, meaning that there lies nothing outside of His knowledge.
8. All that is not at all outside of His own knowledge.

Commentary

Vishah is the colloquial rendering of the Sanskrit term *vishaya* meaning the object. Thus how is it possible that one person accredits Parmātmā with a particular location, whether it be in the form of a Saint, a Satigurū, an *avatār*, while another does not (i.e. *satchitānand nirguṇa* Braham)? Bhāī Aḍaṇ Shāh does not see

a problem with this because both perspectives are in fact correct. His answer reiterates the teaching that the physical Gurū in essence is no different from Parmātmā. Gurbāṇī also describes the shared identity between the Brahamgyānī and the source of his 'knowledge', Braham. The knower understands that Braham is the 'all pervasive' substratum of everything. There is nothing other than Him. Braham pervades all conditions at all times as the Ātmā within each Jīva, the witnessing consciousness, the inner-seer of all. In this sense everything is within that all pervading consciousness.

20. The Cause of Māyā

ਪ੍ਰਸ਼ਨ	੧. ਰੱਬ ਸੂਖਮ ਵਸਤੂ ਹੈ, ਤਿਸਥੀਂ ਇਸਥੂਲ ਕਿਉਂ ਕਰਿ ਉਪਜਾ?
Question	1. God is a subtle thing, why has it produced that which has become gross?
ਉਤਰ	੧. ਭਗਵੰਤ ਸਤਿ ਸੰਕਲਪ ਹੈ । ੨. (ਆਪ ਸਤਿ ਧਾਰੀ ਸਭੁ ਸਤਿ) ॥੨੦॥
Answer	1. God is the resolution of truth. 2. *'He himself is True, and all that has been established is True'*

Commentary

Why has the 'subtle', meaning the pure consciousness of Braham, apparently created a gross, objective reality constituted by the bodies of sentient beings (Jīvas) and insentient matter (the universe and its content)[1]? Firstly it should be

[1] Both the *Yog Vāsiṣṭha* and Srī Gurū Nānak Dev Jī advise the seeker to avoid becoming preoccupied by this form of enquiry. *Srī Japujī Sāhib* denies the possibility of truly understanding His nature through our limited functional intellects. The same sentiment is found in *Yog Vāsiṣṭha*:

कुतोऽविद्या च जातेति राम माऽस्तु विचारणा। इमां कथं अहं हन्मीत्येषा तेऽस्तु विचारणा।

'From where was this ignorance produced?' let there be no such investigation Rām!
'How shall I destroy this ignorance?' let this be your investigation

Yog Vāsiṣṭha, Damadhupakhyānam 42

recalled that this gross objective reality is different to the 'world' projected onto phenomenal experience by the Jīva Ātmā described in answer six. The author has made a distinction between two forms of creation (*srishṭi*); the creation by the Jīva termed *Jīva srishṭi* and the creation by God termed *Īshvar srishṭi*. Successive answers reveal that this creation of God does not contain the same degree of 'truth' as God itself. Neither is it an absolute illusion.

To explain the cause of *Īshvar srishṭi* Bhāī Aḍaṇ Shāh turns to the terminology of the *Yog Vāsiṣṭha*. He uses the concept of *sankalap* to characterise the dynamic aspect of Braham. The term is contextualised through a paraphrased quotation from *Srī Sukhmanī Sāhib*[1]. As has been explained in the *Yog Vāsiṣṭha, sankalap* is the all-defining 'imaginative resolve'[2]. This resolve binds consciousness to its sense of individuation, its pain and pleasure, and colours the objective forms it experiences. *Yog Vāsiṣṭha* maintains that the world of experience exists because of this resolve[3]. Thus to end the desire (*vāsnā*) that sustains the resolve is to cause the dissolution of the world as we experience it. *Sankalap* is 'imaginative' because desire itself is rooted in imagination. For Bhāī Aḍaṇ Shāh the concept of *sankalap* explains not only the cause of creation but also its very nature. The gross manifestation exists because of the 'true resolve' of Bhagvant. This is a teaching that can be traced back to the earliest Upanishads. Both the *Chāndogya* and *Taittiriya Upanishads* attribute the manifestation of duality to the desire of Bhagvant, articulated by the well-known statement of *ekohum bahusyām* – *'I am*

[1] The original quotation occurs on page 285 of Srī Gurū Granth Sāhib:

ਆਪਿ ਸਤਿ ਸਤਿ ਧਾਰੀ ॥

He is True and what he has established is True

[2] The word *sankalap* is also used in the context of the functional mind to describe the sense of 'certainty' arising from its machinations.

[3] Bhāī Aḍaṇ Shāh does not accept the view of the *Yog Vāsiṣṭha* that 'the manifestation occurs because you yourself have projected it':

भावितं तीव्रसंवेगात् आत्मना यत् तदेव सः। भवत्याशु च तद्रूपो वासनाविवशीकृतः॥

Whatever he imagines resolutely, he is only that.
Soon he becomes of the nature of that, brought under the control of mental impressions (vāsnā)

One, may I become many'[1]. This great statement is quoted in Srī Sarabloh Granth in the original Sanskrit:

ਏਕੋਹੰ ਬਹੁਸਯਾਮਿ ਫੁਰਨ ਸੋਂ ॥ ਅਫੁਰ ਸਫੁਰਤੁ ਯਾ ਬਿਧਿ ਜਗਤਿ ਹੋ ॥

Thus the thought arose that 'I am One, may I become many'
That desireless thought brought the world into existence

Srī Sarabloh Granth, *verse* 4289

The use of the term 'Bhagvant' in the answer indicates that the *sankalap* does not arise directly from *nirguṇa* Braham. Bhagvant is repeatedly used in this dialogue to refer to the *saguṇa* Īshvar form of Braham. The concept of *sankalap* encapsulates the active, dynamic quality of *saguṇa* Braham including His *will* and *innerknowing*. The *sankalap* of Īshvar has intrinsic 'truth', meaning that the divine resolve cannot be anything other than truth. The Supreme Self is described in the *Chāndogya Upanishad* in the following terms:

मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्प आकाशात्मा सर्वकर्मा

Having the appearance of the mind, the prāṇ of the body, of illuminating form,
of true resolve, of ether like nature, performer of all actions

Chāndogya Upanishad, III.14.2

Here a unique quality of Parmātmā is His 'true resolve' (*satya sankalap*), to be contrasted with a Jīva's capacity for forming resolves that may well be later refuted. This description mirrors the sentiment of Gurū Mahārāj in *Āsā Kī Vār* that a 'truth' underpins the nature of the objective world of experience willed by Parmātmā.

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[1] Although the phrase is preceded by 'ekoham', in section II.vi.1 of the *Taittiriya Upanishad* it is given as बहु स्यां प्रजायेयेति meaning 'to become many, to become born'. See also *Chāndogya Upanishad* VI.ii.3.

21. Lack of Conviction

ਪ੍ਰਸ਼ਨ
੧. ਸੰਤ ਸਤਿਗੁਰ ਪਰਮ ਦਇਆਲੂ ਹੈਨ ।
੨. ਪ੍ਰਸ਼ਨ ਅਨੁਸਾਰ ਇਸਨੂੰ ਉਤਰ ਜਥਾਰਥ ਮਿਲਦਾ ਹੈ ।
੩. ਪਰ ਨਿਸਚੇ ਨਹੀਂ ਪਏਂਦਾ ।
੪. ਤਿਸਦਾ ਕਾਰਨ ਕਿਆ ਹੈ?

Question
1. The Saint and Satigurū are totally compassionate.
2. According to the question he receives exactly the right answer.
3. But conviction about this answer is not yet obtained (by the seeker).
4. What is the reason for this lack of conviction?

ਉਤਰ
੧. ਜਿਸ ਪਦ ਵਿਖੇ ਪਰਵੇਸ਼ ਜਗਿਆਸੀ ਦਾ ਨਾ ਹੋਵੇ ।
੨. ਤਿਸਦਾ ਭੇਦ ਪੂਰਾ ਪਾਵਨ ਨੂੰ ਸਮਰਥ ਨਹੀਂ ਹੋਂਦਾ ।
੩. ਜਦਪ ਸਮਝੇ ਭੀ ਓਹ ਸਮਝ ਬੀਚ ਇਸਥਿਤ ਨਹੀਂ ਰਹਿੰਦੀ ।
੪. ਪੂਰੀ ਨਿਸਚੇ ਤਾਹੀਂ ਪਏਸੀ ਜਦ ਉਸ ਪਦ ਵਿਖੇ ਪਰਵੇਸ਼ ਪਏਸੀ ॥ ੨੧ ॥

Answer
1. Of the state wherein the seeker has not entered,
2. He is incapable of knowing the secret of that state.
3. When he attempts to understand, that understanding does not remain certain.
4. On having entered that state there will be total certainty.

Commentary

Bhāī Dyā Rām has observed that when the Saint or Satigurū explains the absolute reality concerning any issue brought forth by a seeker, the latter does not necessarily gain certainty and conviction from this. Conviction here means two things; a) to recognise the inherent truth within the given teaching and b) the motivation to act upon its implications. Bhāī Aḍaṇ Shāh explains that the seeker is not yet capable of recognising absolute reality. He is incapable of knowing the secret hidden behind that point of entrance. As Shams al-Dīn Muhumad Tabriz states in the *Maqalat-i-Shams*:

'I tell secrets, I do not utter words…I can say my secret to one in whom I do not see himself but see in him myself'

Certainty is only obtained when the seeker recognises that his understanding itself does not remain certain. Total certainty occurs when he or she is 'capable of admission' into the state of reality. What does this mean? The seeker has not yet recognised that his thinking is distorted. His mind is caught up in an endless flow of *sankalap* and *vikalap* – the quibbling of the mind described by the Gurū as 'wavering' (*dolan*). Reality (truth) is inaccessible through mundane thought, characterised as it is by faults, blemishes and the influence of the three material qualities. Therefore, conviction about the truth of the Gurū's answer happens when he breaks away from a conviction in his own sense of certainty! The *Yog Vāsiṣṭha* describes four types of conviction ranging from one steeped in ignorance through to others that are rooted in the highest truth:

चतुर्धा निश्चयः प्रोक्तः पुरुषस्य विचारिणः। आपादमस्तकं चाहं मातापितृविनिमितः॥

इत्येको निश्चयो राम वन्धायासद्विलोकनात्। अतीतः सर्वभ्यो वालाग्रादप्यहं तनुः॥

इति द्वितीयो मोक्षाय निश्चयो जापते सताम्। जगज्जालपदार्थात्मा सर्वमेवाहमक्षयः॥

तृतीयो निश्चयोऽप्येवं मोक्षायैव रघूत्तम। अहं चेदं जगत्सर्वं शून्यव्योमसमं सदा॥

एवमेव चतुर्थोऽपि निश्चयो मोक्षसिद्धये। एतेषां प्रथमः प्रोक्तः तृष्णया वन्धकृत् सदा॥

शुद्धतृष्णाः त्रयस्त्वन्ये जीवन्मुक्तविलासिनः।

Conviction is said to be in four manners to a contemplating person. 'I am an entity from my head to my toes and was brought into existence by my mother and father'. Such is one conviction. Rām! This leads to bondage due to false observation. 'I am finer than the point of a hair, beyond all thoughts'. This second conviction exists for the liberation of the virtuous. 'I am the inner soul of the things constituting the web of the world. Everything is me only, the imperishable'. Thus this third conviction is only for liberation, O best among Rāghus (Rām)! 'I am this entire world and always like the void sky'. This fourth conviction is only for the accomplishment of liberation. The first of these is said to be ever the cause of bondage by means of desire (trishna). But in the others the pure desires (shudh trishnā) culminate in the state of 'Jīvanmukti'.

Yog Vāsiṣṭha, Janakopakhyānam 45-49

The potential for doubt (*sanshya*) and the loss of conviction (*ashradhā*) persist for as long as the wavering mind exists. Total certainty can only be achieved when there is the dissolution of the mind, signalling entry into the supreme 'state' of truth.

22. Shabad Gurū

ਪ੍ਰਸ਼ਨ ਸਾਖੀ ਹੈ ।

੧. ਗੁਰੁ ਸਾਹਿਬ ਕਿਸੇ ਸਿਖ ਨੂੰ ਪੁਛਿਆ ਜੋ ਅਮਕੀ ਗਲ ਕਿਉਂ ਕਰ ਹੈ?
੨. ਉਸ ਕਹਿਆ ਗੁਰੁ ਭਲੀ ਪਰਕਾਰ ਜਾਣਦਾ ਹੈ ।
੩. ਅਰਥ ਇਹ ਜੋ ਅੰਤਰਜਾਮੀ ਹੈ ।
੪. ਬਚਨ ਹੋਆ ਕਿਉਂ ਨ ਆਖ ਪ੍ਰਗਟ ਖੋਲ੍ਹ ਸੁਣਾਇ ।
੫. ਤਾਂ ਸਮਝੇ ਹਾਂ?

Question An anecdote:

1. A Sikh of Gurū Sāhib asked him 'why does such a thing happen?'
2. He said, 'The Gurū knows it very well'
3. The meaning of the statement is that He is the inner knower.
4. It was stated that why not explicitly explain it,
5. For then we will be able to understand?

ਉਤਰ

੧. ਗੁਰੂ ਆਪਨੂੰ ਗੁਰੂ ਨਹੀਂ ਕਹਿੰਦਾ, ਜੋ ਮੈਂ ਗੁਰੂ ਹਾਂ ।
੨. ਜਿਥੇ ਮੈਂ ਸ਼ਬਦ ਆਂਦਾ ਹੈ ਤਿਥੇ ਇਉਂ ਕਹਿਆ ਹੈ (ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ) (ਨਾਨਕ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ) ਇਥੋਂ ਕਹੀਂਦਾ ਹੈ ਗੁਰੁ ਦਾਨਾ ਬੀਨਾ ਹੈ ।
੩. ਅਰਥ ਇਹ ਜੋ ਗੁਰੂ ਨੂੰ ਪਾਰਬ੍ਰਹਮ ਨਾਉਂ ਕਰ ਬਾਣੀ ਦੇ ਵਿਚ ਕਹਿਆ ਹੈ ਇਸੇ ਵਾਸਤੇ ਇਨ੍ਹਾਂ ਨੂੰ ਸਭ ਕੋਈ ਗੁਰੂ ਗੁਰੂ ਬੁਲਾਂਵਦਾ ਹੈ, ਉਨਾਂ ਦੇ ਸ਼ਬਦ ਦੀ ਨਿਸ਼ਾਨੀ ਕਰਕੇ ।
੪. ਜਿਉਂ ਕਰ ਠਾਕੁਰ ਰਾਮ ਬਾਲਕ ਰਾਮ ।
੫. ਫਿਰਾਇਆ ਰਾਮ ॥ ੨੨ ॥

Answer

1. The Gurū himself did not describe himself as a Gurū by saying 'I am a Gurū'.

2. 'Wherever is the shabad, I come, there it is spoken in this way' – *'Says Nānak, my actions are contemptible'*[1]; *'Nānak the lowly, puts forth these words for contemplation'*[2] – hence it is said that the Gurū is wise.
3. The meaning of this is that the Gurū put the name of Pārbrahm to his speech in order for all to call those words Gurū, and thus, as a result those are the signs of the *shabad*.
4. Just as there is Thakur (master) Rām, Bālak (child) Rām
5. Firāyā (returns) Rām.

Commentary

The question is contained in the anecdote – why did the Gurū, the *antarjāmī*, not explain what he was and what he knew explicitly? In other words, why did the Gurū not reveal his own true nature? Because the ultimate aim of the Gurū was to bring people onto the path of truth through their own self-effort. The *shabad*, meaning the teaching, becomes the *ishṭadev* (focus of devotion) rather than the temporal personality of Srī Gurū Jī. For this reason 'he put the name of Pārbraham' to Gurbāṇī. Just as Parmātmā's name is attached to each individual with the surname 'Rām', in the same way the Gurū exists wherever the *shabad* is recited[3]. This is the essence of *Shabad Gurū*.

23. A Veil between Sun and Sunlight

ਪ੍ਰਸ਼ਨ ੧. ਧੁਪ ਅਰ ਸੂਰਜ ਵਿਚ ਪਟਲ ਕੋਉ ਨਹੀਂ ।
੨. ਜੋ ਪਟਲ ਨਹੀਂ ਤਾਂ ਸਖਿਆਤ ਕਿਉਂ ਨਹੀਂ ਭਾਸਤਾ?

Question 1. There is no veil between the sun and the sunlight.
2. If there is not a veil there, then why is it not apparently visible?

ਉਤਰ ੧. ਪਟਲ ਅਹੰਕਾਰ ਹੈ ।

[1] Srī Gurū Nānak Dev Jī, *So Purakh p.12*

[2] Srī Gurū Nānak Dev Jī, *Srī Japujī Sāhib p.4*

[3] The surname analogy would have been particularly pertinent for Sevāpanthīs at the time since the majority of initiates had been given the surname 'Rām', including ten of Bhāī Aḍaṇ Shāh's recorded *shish*.

੨. ਅਹੰਕਾਰ ਕਹੀਐ ਦੇਹ ਅਭਮਾਨ ।
੩. ਜਡਾਂ ਇਹ ਪਟਲ ਉਠੇ ਤਡਾਂ ਸਖਿਆਤ ਦਰਸੇ ।
੪. ਇਹ ਦਰਸ਼ਨ ਦਿਸ਼ਾ ਨਹੀਂ ਚਾਂਹੁਦਾ ।
੫. ਵਿਚ ਆਪਣੇ ਦੇਖਦਾ ਹੈ, ਸੋਈ ਵੇਖਨਾ ਮੇਲਾ ।
੬. ਐਸਾ ਮੇਲਾ ਨਹੀਂ, ਜੋ ਕੋਈ ਇਕ ਦੂਜੇ ਨੂੰ ਮਿਲੇ ।
੭. ਪਰ ਜਿਉਂ ਕਰ ਕਚਾ ਮੇਵਾ ਹੋਂਦਾ ਹੈ, ਪਕਿਆਂ ਨੂੰ ਮਿਲਿਆਂ ।
੮. ਸੋ ਇਸੀ ਤਰ੍ਹਾਂ ਪਕਾ ਹੋਂਦਾ ਹੈ ਦੂਜੇ ਕਿਸੇ ਪਕੇ ਨੂੰ ਮਿਲਿਆਂ ॥ ੨੩ ॥

Answer 1. That veil is ego.
2. Ego is said to be pride in the body.
3. Whenever this veil is lifted then this (Ātmā) is manifest to be seen.
4. This 'seeing' desires no direction.
5. Who looks within oneself, there behold this very union.
6. This unity is not like someone meeting with someone else,
7. But is as if an unripe fruit joins the ripened one.
8. Thus this sort of ripeness occurs when joining the one already ripened.

Commentary

The ego as a veil is a common metaphor in Gurbāṇī:

ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਵਿਚਿ ਪੜਦਾ ਹਉਮੈ ਪਾਈ ॥

That unseen Lord deep within cannot be seen due to the veil of the ego

Srī Gurū Arjan Dev Jī, *Rāg Gaurī p.205*

Within the Jīva is the Lord as the invisible, 'unseen' form of Ātmā. Why then the use of the term veil? Because it conveys precisely the nature of ignorance; that when we turn our attention inward to understand our own real identity, rather than seeing what is truly within, we are instead blinded by the inner and outer form of the body. This is the veil.

The question recognises that so far it has been taught that Jīva Ātmā (sunlight) and Parmātmā (sun) are in essence one and the same without any form of separation. Why then is there a need for the process of revealing this truth? If

there is no veil between the two surely this truth should be ever apparent? The answer begins by affirming that there is a veil which is the ego. However since the 'I-ness' of ego arises out of ignorance, which of itself is unreal, the veil cannot be considered to be a real thing. Secondly, although in the present condition it is relevant to talk of sun and sunlight one must not forget that, alike the streams immersing into the ocean, Jīva Ātmā is in essence nothing but Parmātmā[1]. Srī Gurū Gobind Singh Jī explains:

ਜਲ ਤਰੰਗ ਭੇਦ ਕਛੁ ਨਾਹਿਨ ਜੀਵ ਬ੍ਰਹਮ ਪਰਮਾਤਮ ਲਹਿੱਜੇ ॥
ਬ੍ਰਹਮਹਿ ਜੀਵ ਪਾਰਬ੍ਰਹਮਹਿ ਸਾਗਰ ਬੂੰਦ ਬੂੰਦ ਸਿੰਧੁ ਅਹਿੱਜੇ ॥

There is no difference between a wave and the water from which it emerges, recognise Jīva, Braham and Parmātma to be the same
Braham is indeed Jīva and Jīva is indeed Pārbraham, just as the drop is the ocean and the ocean is the drop

Srī Sarabloh Granth, 3308

Srī Gurū Nānak Dev Jī has stated:

ਜਿਨੀ ਆਤਮੁ ਚੀਨਿ ਪਰਮਾਤਮੁ ਸੋਇ ॥

Those who realise the Ātmā are Parmātmā

Srī Gurū Nānak Dev Jī, *Rāg Āsā p.421*

If the essence of Ātmā and Parmātmā is absolutely identical, 'duality' cannot be an actual separation between the individual Self and the Supreme Self. Separation is purely *mūl avidyā* – the superimposition (*chidābhās*) of separate identity onto the untouched, witnessing substratum (*kūtasth*) of Ātmā.

In what sense is the veil of separation lifted to make 'visible' this union? Rather than looking beyond a veil in the objective sense, something that would require a subject, a space to orient perception toward, and an object that is to be seen, this experience has no direction in which to look. There is no actual *object* with which to meet and have revealed to you. In this sense it is not an experience at all. This is made explicit in the answer with the reference to meeting another

[1] See the commentary section of question twenty seven in which Srī Gurū Arjan Dev Jī explicitly describes the immersion of the sunlight into the sun to characterise the state of *turiyā*.

person. Instead the metaphor of a ripening fruit is given. When an unripe fruit is placed next to one that is ripe, the former ripens accordingly. The meaning of this metaphor is that when the 'unripened' individuated Self is purified of its ignorance it ripens into its true identity as Ātmā. To become situated within the Ātmā, one must no longer be situated within one's present false self. Eventually there is nothing other than the 'ripened' form, only *that*. While there was once difference now there is none, but only through an internal process of transformation within the Jīva. Increasing awareness of the Ātmā through samādhī occurs when the mind is removed of its blemishes. Ripening can only begin when the illusion of identifying with the body is relinquished. As Srī Gurū Jī states:

ਤੈ ਤਨਿ ਪੜਦਾ ਨਾਹਿ ਨਾਨਕ ਜੈ ਗੁਰੁ ਭੇਟਿਆ ॥

O Nānak, for the one who meets with the Gurū no veil obscures their body

Srī Gurū Arjan Dev Jī, *Rāg Mārū p.1099*

The 'veil' and 'body' in this statement are clearly metaphorical. The 'body' under discussion is the *sūkham sarīr* constituted by the *antaḥkaraṇ* and senses. When the inner 'veil' of ignorance is lifted, alone the Ātmā is left revealed. This can only happen through the guidance of a Satigurū.

24. Darkness between Two Lights

ਪ੍ਰਸ਼ਨ

੧. ਜੇ ਪਟਲ ਵਿਚ ਅਹੰਕਾਰ ਹੈ ।
੨. ਅਰ ਕਾਰਨ ਅਹੰਕਾਰ ਦਾ ਅਗਿਆਨ ਹੈ? ਤਾਂ ਵਡਾ ਅਸਚਰਜ ਹੈ, ਜੋ ਧੁਪ ਅਰ ਸੂਰਜ ਛੁਹੇਂ ਪ੍ਰਕਾਸ਼ ਰੂਪ ਹੈਨ ਤੋੜੇ ਜੁਦਾ ਜੁਦਾ, ਕਲਾ ਦਾ ਭੇਦ ਰਖਦੇ ਹੈਨ ।
੩. ਪਰ ਬਿਨ ਪਰਕਾਸ਼ ਦੇ ਦੂਜੀ ਵਸਤ ਕਾਈ ਨਹੀਂ ।
੪. ਅਰ ਅਗਿਆਨ ਅੰਧਕਾਰ ਹੈ ।
੫. ਦੋਹੇਂ ਓਰ ਪ੍ਰਕਾਸ਼ ਦੇ ਹੁੰਦਿਆਂ ਮਧ ਵਿਚ ਅਗਿਆਨ ਕਿਉਂ ਕਰ ਸਮਾਵੇ?

Question

1. If the ego contains the veil,
2. And the cause of ego is ignorance, then it is a great marvel that both sun and sunlight are the forms of illumination, distinct from each other, yet remaining both singular and distinct.
3. But without the manifesting light, the existence of the other is

no more.

4. And there exists the darkness of ignorance.
5. Being light on both sides why is it that ignorance exists in between?

ਉਤਰ
੧. ਅਗਿਆਨ ਭੀ ਹਿਕਮਤ ਭਾਉ ਕਰਿ ਭਿੰਨ ਵਸਤ ਨਹੀਂ ।
੨. ਜਿਵੇਂ ਸਬਜੀ ਵਿਚ ਅਨਾਜ ਦੇ ਪਟਲ ਹੈ ।
੩. ਆਦ ਭੀ ਅੰਨ ਹੈ, ਅੰਤ ਭੀ ਅੰਨ ਹੈ ।
੪. ਜਿਵੇਂ ਸਿਬਾਨ ਜਲ ਥੀਂ ਉਪਜਿਆ ਹੈ ।
੫. ਪਰ ਜਲ ਉਪਰ ਪੜਦਾ ਹੈ ॥ ੨੪ ॥

Answer
1. Ignorance can be understood through worldly wisdom.
2. Just as seeds are veiled within vegetables.
3. That seed is its origin, that seed is also its death.
4. Just as algae originates through water,
5. But that water is veiled (by the algae).

Commentary

Bhāī Dyā Rām describes the astonishing predicament we find ourselves in; blinded by ignorance to the fact that we exist between two sources of liberating illumination. The Jīva exists as a superimposition onto the consciousness of Ātmā. Īshvar is consciousness at the aggregate level which illumines and pervades our experience. Both are the 'same yet distinct' meaning that, while the essence of both is Braham, a distinction exists in the individuated condition of the Jīva between the *tvampad* and *tatpad*. Parmātmā is the source just as the fire is the source out of which the ember arises. This sense of duality exists only for as long as the spark considers itself separated from the fire. Situated between these two sources of illuminating knowledge is the mind projecting falseness and concealing truth through the influence of *avidyā*. When ignorance ceases and that light is immersed into, only *that* continues to exist. As the *Yog Vāsiṣṭha* states either 'I alone exist' referring to Ātmā, or alternatively 'I do not exist' referring to the non-existence of the Jīva identity:

अहमेव हि सर्वत्र नाहं किंचित् अपीह वा ॥ इत्येवं वास्तवी दृष्टिः नेतरो विद्यते क्रमः ॥

'I alone am everywhere, or, I am not here even a little'

To hold a view such as this is true, another manner does not exist

Yog Vāsiṣṭha, Adālkopākhyānam

The natural analogies presented in the answer convey the manner in which the illuminating form of pure consciousness is veiled. In the first metaphor the subtle Ātmā situated within (the seed) is the source out of which the gross bodies manifest (the vegetable). Yet it is veiled by the secondary form it has produced. The second metaphor likens the Ātmā to pure, clear water representing consciousness. This has become obscured by algae, symbolising the superimposed Jīva identity. Srī Sankarāchārya uses the same analogy a number of times to describe the nature of *pralay*, the dissolution into the Self[1]. Algae grow on the surface of water, veiling that which sustains it. With the disintegration of the algae its real source is revealed. Srī Gurū Nānak Dev Jī adopts the same image and term *sibāl* to convey the dissolution of the body:

ਕਾਇਆ ਛੀਜੈ ਭਈ ਸਿਬਾਲੁ ॥

The body will fall apart alike algae on the water's surface

Srī Gurū Nānak Dev Jī, *Rāg Rāmkalī p.933*

25. The Preference for Dreaming

ਪ੍ਰਸ਼ਨ
ਕਬ ਦੇਖਉ ਪ੍ਰਭ ਆਪਨਾ ਆਤਮ ਕੈ ਰੰਗਿ ॥
ਜਾਗਨ ਤੇ ਸੁਪਨਾ ਭਲਾ ਬਸੀਐ ਪ੍ਰਭ ਸੰਗਿ ॥ ?

Question
'When we see our Lord with the love of the heart;
Dreaming is preferable to awakeness as we
reside in the company of God'[2]
(What is the teaching in this?)

ਉਤਰ
੧. ਸੂਖਮ ਸਰੀਰ ਇਸਥੂਲ ਥੀਂ ਮਹੀਨ ਹੈ, ਤੇ, ਸਾਫ ਤਰਾਂ ਸਮਝਾਵਨ ਵਾਸਤੇ ਨਿਸ਼ਾਨੀ

[1] *Vivekchurāmanī* adopts this metaphor to describe the state of non-duality in *saloks* 152 and 325. It also appears in his *Upadeshasāhasrī*.

[2] Srī Gurū Arjan Dev Jī, *Rāg Bilāval p.816*

ਉਸਦੀ ਸੁਪਨ ਹੈ ।
੨. ਪਰ ਓਹ ਜਾਗ੍ਰਤ ਥੀਂ ਉਪਰ ਹੈ ।
੩. ਅਰ ਸੁਪਨ ਜਾਗ੍ਰਤ ਦੇ ਤਲੇ ਹੈ ।
੪. ਪਰ ਕਾਰਣ ਏਹ, ਜੋ ਸਖੋਪਤਿ ਕਹੀਦੀ ਹੈ ।
੫. ਸਰੂਪ ਉਸ ਦਾ ਅਫੁਰਤਾ ਹੈ, ਕੇਵਲ ਅਗਯਾਨ ਨਹੀਂ ॥ ੨੫ ॥

Answer

1. The subtle body is far more delicate than the gross body, and to make this understanding clearer dreaming is given as an indication of this.
2. But that awakened state is higher.
3. And the dreaming state is below the awakened state.
4. But the cause of these is said to be sukhopati (dreamless sleep state).
5. That essential nature is all pervading, that Absolute is not affected by ignorance.

Commentary

Bhāī Dyā Rām's insightful question is this; if the stated quotation is interpreted in such a way as to infer the states of ignorance (dreaming) and knowledge (awakeness) then here exists an apparent contradiction with what Bhāī Aḍaṇ Shāh has been teaching thus far. It would have to be concluded that the Gurū feels existence within the illusion is preferable to liberation because separation provides the opportunity for sustained *bhakti*. Indeed many of the Vaishṇav *bhakti* orders reject the idea of *kaivalya mukti* for this very reason. However, this interpretation is not the teaching of Srī Gurū Jī. In Srī Gurū Granth Sāhib Srī Gurū Teg Bahādar Jī has taught explicitly that:

ਝੂਠੈ ਮਾਨੁ ਕਹਾ ਕਰੈ ਜਗੁ ਸੁਪਨੇ ਜਿਉ ਜਾਨੁ ॥ ਇਨ ਮੈ ਕਛੁ ਤੇਰੋ ਨਹੀ ਨਾਨਕ ਕਹਿਓ ਬਖਾਨਿ ॥

Why do you take such false pride in yourself? Understand that the world is just a dream
None of this is yours, utters Nānak

Srī Gurū Teg Bahādar Jī, *salok 41 p.1428*

Similarly Srī Gurū Nānak Dev Jī contrasts *mukti* with the state of 'sleeping':

ਸਹਜ ਭਾਇ ਮਿਲੀਐ ਸੁਖੁ ਹੋਵੈ ॥ ਗੁਰਮੁਖਿ ਜਾਗੈ ਨੀਦ ਨ ਸੋਵੈ ॥

In the state of bliss, union brings joy; the Gurmukh stays ever awake without sleeping

Srī Gurū Nānak Dev Jī, *Sidh Gosht p. 944*

Bhāī Aḍaṇ Shāh responds with the correct interpretation of the *shabad* quoted in the question; the states of dreaming and wakefulness are not metaphors for the larger ontological states of ignorance and enlightenment. They characterise types of identification with the body. Dreaming indicates that the *chidābhās* is illuminating the mind alone. The subtle body is constituted by the mind or *antaḥkaraṇ* thus when one is dreaming only the modifications of the mind are experienced. It is not the case that the mind is examining the objects perceived through the senses, something which occurs when consciousness is associating with the gross physical body. However, the normal awakened state is closer to reality than the dreaming state since we all awaken with the thought 'I was only dreaming before'. Yet the cause of both states is the dreamless sleep condition[1]. Therefore he means that dreaming in its capacity to identify with the subtle body (*sūkham sarīr*) is higher and theoretically closer to Braham than identification with the gross body (*sthūla sarīr*) in which attention is focused upon the activity of the sense organs. Therefore that non-different devotion or *ananya bhakti* can only arise when we reorient our attention away from the sensory world to the internal seat of Svāmī, the Ātmā. That consciousness is all pervading and is not touched by ignorance. To interpret 'dreaming' as a preference for the state of duality is incorrect because Svāmī cannot be known while ignorance abides. As *Vichār Mālā* granth states:

ਅਗਯਾਨ ਨੀਂਦ ਸੁਪਨੋ ਭਯੋ ਕਹੂੰ ਸੁਖਦ ਕਹੂੰ ਤ੍ਰਾਸ । ਗਯਾਨ ਭਯੋ ਜਾਗਯੋ ਜਬੈ ਦ੍ਰਿਸ੍ਰਾਦ੍ਰਿਸ੍ਰ ਨ ਭਾਸ ॥

Ignorance is the sleep in which one dreams of somewhere there being comfort
and elsewhere fear
Knowledge is obtained when awaking and understanding that
only unreal things were previously seen

Vichār Mālā, Fifth Bisrām, dohrā 5

[1] This shall be explained later in answer to question sixty.

26. How to recognise a Saint

ਪ੍ਰਸ਼ਨ ੧. ਸਾਹਿਬ ਲੋਕ ਨੂੰ ਕਿਸ ਚਿਹਨ ਪਛਾਣੀਐ?

Question 1. Which sign is there with which to recognise a holy person?

ਉਤਰ
੧. ਅਸਲ ਵਿਚ ਜਿਨਸ ਨੂੰ ਜਿਨਸ ਪਛਾਨ ਲੈਂਦੀ ਹੈ! ਵਸੀਲਾ ਬਿਆ ਨਹੀਂ, ਸਮਾਂਦਾ ।
੨. ਅਰਥ ਇਹ ਜੋ ਗਯਾਨੀ ਦੀ ਸਫਾਈ ਸਮਝ ਦੀ ਹੈ, ਜਗਿਆਸੀ ਦੀ ਸਫਾਈ ਸਮਝ ਪਾਇ ਲੈਂਦੀ ਹੈ ।
੩. ਕਿਸੇ ਇਸਥੂਲ ਚਿਹਨ ਦੇ ਆਸਰੇ ਪਛਾਤਾ ਨਹੀਂ ਜਾਂਦਾ ।
੪. ਪਰ ਭੀ ਇਕ ਵਚਨ ਸਾਫ ਦੂਜਾ ਵਰਤਨ ਵੀਚਾਰ ।
੫. ਤੀਸਰਾ ਅਲੱਗਤਾ ।
੬. ਏਹ ਚਿਹਨ ਜਿਥੇ ਪਾਈਅਹਿ ਉਸਨੂੰ ਸੰਤ ਜਾਣੀਐਂ ॥ ੨੬ ॥

Answer
1. In reality that nature recognises that nature only; no means is employed.
2. The meaning is this; understanding the purity of the knower, the seeker in understanding it obtains purity.
3. No outer sign helps in recognising it.
4. However, firstly pure words, secondly pure dealings and behaviour also help recognition.
5. Thirdly, detachment.
6. Wherever these signs are observed it is known that he is most certainly a Saint.

Commentary

The timeless question, how to recognise a true Saint? The answer reiterates the Gurū's statement in *Srī Sukhmanī Sāhib:*

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਮਿਤਿ ਕਉਨੁ ਬਖਾਨੈ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਗਤਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਾਨੈ ॥

Who can describe the greatness of the Brahamgyānī?
Only the Brahamgyānī knows the state of the Brahamgyānī

Srī Gurū Arjan Dev Jī, *Rāg Gaurī p273*

The seeker is unable to directly recognise whether another has acquired knowledge of Braham. However this state can be recognised indirectly through a number of secondary characteristics. The true Saint possesses one important trait. Just as the philosopher's stone is said to transform iron into gold, a Saint can transform the worthless into something highly valued and glorious. History records that Srī Gurū Har Krishan Jī miraculously transformed Chajū Rām, a manual worker of low intelligence, into an accomplished scholar of the *Bhagvad Gitā*, bringing humility to the arrogant Brāhman Paṇḍit Lāl Chand[1]. A similar, although less dramatic, transformation is possible through associating with the Saints. When a seeker recognises the inner purity of the realised Saint he develops a burning desire to experience truth. Despite the lack of 'outer signs to help recognise' the Saint's inner condition, the three behaviours described in the answer are his transformative qualities, and indicate the state of Brahamgyān. Srī Gurū Jī has said:

ਜਿਉ ਲੋਹਾ ਪਾਰਸਿ ਭੇਟੀਐ ਮਿਲਿ ਸੰਗਤਿ ਸੁਵਰਨੁ ਹੋਇ ਜਾਇ ॥

Just as iron transmutes when coming into contact with the philosopher's stone,
the individual becomes 'gold' when coming into contact with the Sangat

Srī Gurū Rām Dās Jī, *Rāg Gaurī p.303*

27. How to perceive the Oneness of Vedānta

ਪ੍ਰਸ਼ਨ ੧. ਵਿਦਾਂਤ ਵਿਖੇ ਸਰਬ ਏਕ ਆਤਮਾ ਦ੍ਰਿਸ਼ਟ ਪੂਰਨ ਵਰਣੀ ਹੈ, ਸੋ ਕਿਉਂ ਕਰ ਹੈ?

Question 1. In Vedānta a complete explanation is given that all is one perceiving Self. How is it so?

ਉਤਰ
੧. ਅਨੇਕਤਾ ਦ੍ਰਿਸ਼ਟ 'ਕਨਿਸ਼ਟ' ।
੨. ਏਕਤਾ ਦ੍ਰਿਸ਼ਟ 'ਮਧਮ' ਹੈ ।
੩. 'ਸਰਬੱਗ' ਦ੍ਰਿਸ਼ਟ ਉਤਮ ਹੈ ।
੪. ਸਰਬੱਗ ਕਹੀਐ (ਕੁਲ) ਅਨੇਕਤਾ ਦੀ ਜਾਣ ਭੀ ਅਰ (ਜੁਜ਼) ਇਕ ਦੀ ਜਾਣ ਭੀ ॥ ੨੭ ॥

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[1] Obviously the action serves to demonstrate the inferiority of proximate knowledge and the superiority of the knowledge obtained through the Satigurū's instruction.

Answer
1. Perceiving diversity is described as the 'smallest'.
2. Perceiving all as united is 'medium'.
3. 'All knowing' perception is the highest.
4. The all knowing perception is to know the aggregate and the individual unit.

Commentary

What is perceived by the one who knows truth? What is the position of Gurmat Sidhānt on this phenomenological issue[1]? It should be recognised that both the question and the answer are concerned with '*drishṭa*' which in this context means perception. The answer is not describing the metaphysical reality of Braham, rather what is perceived while in the state of Jīvanmukti. For the *drishṭsrishṭvād* of the *Yog Vāsiṣṭha* only a state of undifferentiated Oneness can be accepted. Ending the self-manifested *sankalap* removes the apparent phenomenological experience, for it was only fanciful imagination. Rejecting this view, Bhāī Aḍaṇ Shāh accepts that in the state of Jīvanmukti the apparent diversity remains, but it is understood to be nothing other than the reflection of Braham in a multiplicity of sentient and insentient individuated forms. Keep in mind that the author has described the conviction in an *actual* diversity of entities as an illusory 'projection'. Furthermore Srī Gurū Teg Bahādar Jī has described the subjective perception of diversity as nothing more than a fleeting 'dream'. At the same time such statements attribute a degree of objective reality to the illusion. Thus the *sarvagya* or 'all knowing' perception in the Jīvanmukti condition is to perceive One alone pervading the apparent multiplicity of forms[2]. This is epitomised in Srī Gurū Nānak Dev Jī's statement in *Sohilā* in *Rāg Dhanāsrī*:

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੁੋਹਿ ॥
ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥

Countless are your eyes yet you have no eye, countless your forms yet you have none
Countless your pure feet yet you have none, without a nose,
yet with countless noses this is your fascinating nature

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[1] It is phenomenological in the sense that it describes the content of the highest state of perception while within the Jīvanmuktī condition.

[2] Bhāī Aḍaṇ Shāh uses the term *sarbag*, a colloquial form of *sarvagya* or *sarvjna* in Sanskrit meaning 'all knowing'.

The Jīva perceives diversity both in the gross external world of experience and the subtle inner world of the mind. The triad of seer, seeing and seen produces the sense of egocentric objectivity within both forms of perception. Yet at the highest level of perception only one quality is seen to pervade both the subtle and the gross. Bhāī Gurdās Jī describes the phenomenological experience of the Jīvanmukta in this way:

ਸੂਖਮ ਸਥੂਲ ਮੂਲ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ ਜੀਵਨ ਮੁਕਤਿ ਨਮੋ ਨਮੋ ਨਮੋ ਨਮ ਹੈ ॥

He who knows the root of the subtle and gross to be only One (Braham), as the aggregate and the individual unit, is a Jīvanmukta to whom salutations are offered repeatedly

Bhāī Gurdās Jī, *Kabit 22*

In this way the Brahamgyānī perceives only Braham at all times and everywhere:

ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲ ਕਾ ਜਲੁ ਹੂਆ ਰਾਮ ॥ ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ ਰਾਮ ॥
ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥ ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥

Sunlight merges with the sun, water merges with water
The light merges with light and completeness is obtained
(Then) Braham is seen, Braham is heard, only One is described
Cause of the expansive Ātmā, nothing is known other than the Lord

Srī Gurū Arjan Dev Jī, *Rāg Bilāval p.846*

The Brahamgyānī knows the one truth underpinning all phenomenal experience. It is said of Sant Shām Singh Sevāpanthī, the legendary *nishkāmī rāgī*, that no matter who he happened to meet he addressed that person as 'God'. It is said that this was far more than a mere humble gesture. His greeting was testimony to what he perceived at all times. It is with this understanding that the Sevāpanthīs recognised all life forms as Braham.

Srī Madhusūdan Sarasvatī[1] provides in the opening section of his *Gūḍhārth Dīpikā* commentary on *Srīmad Bhagvad Gītā* a condensed summary of the Gītā's

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[1] The renowned 16th Century exponent of Advaita Vedānta, his most famous works include the *Advaita Siddhi* and *Bhagvadabhaktirasāyan*. He is accredited with abridging Advaita Vedānta and *saguṇa bhakti* for Krishṇa Bhagvān.

teaching about the mystical path. When explaining the nature of the Jīvanmukta he describes the condition after *tattva-jñān* or knowledge of truth:

जीवन्मुक्तिदशायां तु न भक्तेः फलकल्पना। अद्वेष्टत्वादिवत् तेषां स्वभावो भजनं हरेः ॥ ३७ ॥
आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे । कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥ ३८ ॥

In the state of Jīvanmukti no 'result of devotion' is to be imagined.
Just as being devoid of hate, et cetera is natural to them, so is devotion (bhajan) to Hari
"Such is the greatness of Hari that, though free from bondage, the sages,
who delight only in the Self, render spontaneous devotion to Vishṇu"[1]

The knowledge of Braham has removed *avidyā* but for as long as *prārabdh karam* remains the Jīva is distinct from *saguṇa* Īshvar[2]. Thus the natural behaviour of the Jīvanmukta is spontaneous and desireless devotion to Parmātmā. Srī Gurū Jī concurs:

ਮਾਨ ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ ॥
ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ ਪ੍ਰਾਨੀ ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ ॥

Abandoning both pride in the body and delusion he sings of Gobind's glorious qualities
Says Nānak, a living being who acts in this manner is said to be Jīvanmukta

Srī Gurū Teg Bahādar Jī, *Rāg Bilāval p.831*

[1] Verse 38 is the great statement from section 1.7.10 of the *Srīmad Bhāgvat Purāṇa*, demonstrating Srī Madhusūdan Sarasvatī's stance on the interrelation between *gyān* and *bhaktī*. An illustration of the condition described in this verse is the example of Sukdev, who despite having attained *turiyāvasthā* continued to abide in *ananyabhakti* for Bhagvān.

[2] For as long as there is *prārabdh karam* there remains the appearance of difference. The fifty third *salok* in the sixth chapter of the *Pañchdashī* explains:

अविद्यावृतितादात्म्ये विद्ययैव विनश्यतः । विक्षेपस्य स्वरूपं तु प्रारब्धक्षयमीक्षते ॥

Both the mutual superimposition and the concealment of the Self are destroyed with the removal of avidyā.
Vikshepa however abides until prārabdh karam has been extinguished.

Thus the Jīvanmutka having achieved knowledge of Braham no longer associates with the mind and body nor the false difference it projects. The identification with both mind and body produced by mutual superimposition has been destroyed. The Jīvanmutka knows there to be only Braham.

The Jīvanmukta can only 'sing' of Braham's glory to express the sense of astonishment (*vismād*) described by Srī Gurū Nānak Dev Jī in Rāg Āsā. Once there is knowledge of the Oneness of consciousness, its enormity is recognised everywhere both directly and indirectly in ecstatic wonder. Although the Jīvanmukta remains in a constant state of equipoise, never surprised by any perceptual experience, there abides in him a sense of wonder at how the substratum manifests everything through Māyā. While on the face of it this may hold apparent similarities to the *visishṭādvaita* of Srī Rāmānujāchārya and the 'inconceivable difference without difference' or *achintyabhedābhed* of Srīla Jīva Gosvāmī[1], having already established that Jīva Ātmā and Parmātma are one and the same, this truth is of acute non-difference and necessarily *chintya* (conceivable).

28. Renouncing the Natural Disposition

ਪ੍ਰਸ਼ਨ
੧. ਤਿਆਗਣਾ ਸੁਭਾਉ ਪਰਕ੍ਰਿਤ ਦਾ ਅਤਿ ਕਠਨ ਭਾਸਦਾ ਹੈ ।
੨. ਨਿਰਬਾਹ ਕਿਉਂ ਕਰ ਹੋਵੈ?

Question
1. The action of renouncing our natural mentality appears very difficult.
2. How is it maintained?

ਉਤਰ
੧. ਜਿਵੇਂ ਖੇਲ ਬਲੱਪਣ ਵਿਖੇ ਤਿਆਗ ਨਹੀਂ ਸਕੀਂਦੀ ।
੨. ਅਰ ਜੋਬਨ ਅਵਸਥਾ ਵਿਖੇ ਛੁਟ ਜਾਂਦੀ ਹੈ ਨਿਰਜਤਨ ।
੩. ਤਿਵੇਂ ਜਿਉਂ ਜਿਉਂ ਸਫਾਈ ਰਿਦੇ ਦੀ ਅਰ ਸੁਆਦ ਜਥਾਰਥ ਦਾ ਪ੍ਰਾਪਤ ਹੋਂਦਾ ਹੈ ।
੪. ਤਯਾਗ ਸੁਭਾਉ ਪ੍ਰਕ੍ਰਿਤ ਦਾ, ਅਰ ਅਭਾਵ ਮੋਹ ਆਦਕਾਂ ਦਾ ਸੁਗਮ ਹੀਂ ਹੋ ਜਾਂਦਾ ਹੈ ।
੫. ਅਰ ਉਪਦੇਸ਼ ਤੇ ਉਦਮ ਦਾ ਭੀ ਬਲ ਪਰਮਾਣੀਕ ਹੈ ।
੬. ਜੋ ਇਸ ਦੀ ਸ਼ਕਤ ਵਿਖੇ ਅਲਸਾਉ ਰਹਣਾ ਨਾ ਪਾਵੈ ।
੭. ਅਗੈ ਸਹਾਇਤਾ ਸਪੂਰਨ ਸਰਵਥਾ ਭਗਵੰਤ ਥੀਂ ਹੈ ।
੮. ਜਿਸਨੋ ਪ੍ਰਮ ਅਨੁਗ੍ਰਹ ਕਰ ਮਾਰਗ ਮਿਲੈ, ਤਾਂ ਕਾਰਜ ਸੁਗਮ ਹੈ ।
੯. ਕਾਰਜ ਇਤੀ ਮਾਤ੍ਰ ਹੈ, ਇਸਥੀਂ ਵਧੀਕ ਨਹੀਂ ।
੧੦. ਜੇ ਅਸੱਤ ਜਾਣਕਰ ਤਿਆਗੇ ।
੧੧. ਅਰਥ ਇਹ ਜੋ ਦੇਹਾਦਿਕਾਂ ਦਾ ਮੋਹ ਉਤਾਰੇ ।

[1] In particular, see the explanation of *jīvshakti* and *achintyabhedābheda* in chapters twenty nine to forty nine of the *Tattvasadarbha* section of his text the *Satsandarbha*.

੧੨. ਅਰ ਜੋ ਵਸਤ ਸਤਿ ਹੈ ਉਸਨੂੰ ਜਾਣ ਕਰ ਗ੍ਰਿਹਣ ਕਰੈ ॥ ੨੮ ॥

Answer

1. Just as playing during infancy seems impossible to renounce;
2. Yet during adolescence it is renounced effortlessly.
3. In the same way as the purification of the heart continues, so the joyous reality is obtained.
4. Indeed the renunciation of the naturally disposed mentality and the absence of attachment et cetera is easy to instigate,
5. The real strength for the endeavour is obtained from the teaching.
6. With such strength as this one finds he cannot remain relaxed.
7. In the course of time Bhagvant becomes the total assistance in all respects.
8. For the one who has attained the path by supreme kindness, the process of realisation becomes easy.
9. The work is only to this extent, no more is required beyond this.
10. By knowing it to be false, it is renounced.
11. Meaning that the infatuation with the body, et cetera, is cast off.
12. And he dwells in the knowledge of that object of truth.

Commentary

Choosing a child's behaviour as an analogy is a rebuttal of Bhāī Dyā Rām's view that renouncing the natural disposition appears difficult. It only appears difficult to one who is still ensnared by it, just like a child who still desires to play. Yet with the onset of maturity the youth finds no pleasure in the game. When there is no pleasure, there is no compulsion to play. In other words, any object or activity can be renounced easily as soon as the motivating desire held by the individual is removed. This is clarified in the third sentence in which Bhāī Aḍaṇ Shāh attributes renunciation to the purity of the heart (desires). When the *antaḥkaraṇ* has been purified one immediately understands the reality of the '*svād*' or enjoyment previously hankered for. In ancient times there was once a learned *mumukshū* named Kach. He was the son of Brihaspati the *devagurū*, the teacher of the gods. Despite having reached an advanced stage in his *sādhana*, Muni Kach had yet to achieve the ultimate goal of self-realisation. He approached his father for guidance on how to obtain this knowledge. Brihaspati advised his son to achieve 'complete renunciation'. Kach immediately renounced all of his possessions and entered the jungle to live in austerity. Yet after eight years he was still plagued by mental anguish. He met with his father to discover the reason for his failure. Again Brihaspati's answer was to adopt 'complete renunciation'. Kach responded to his advice by pushing his renunciation further, relinquishing food, shelter and even his clothing. But no matter how much he tried he still remained unenlightened. His father then explained to him that 'complete renunciation' did not concern the gross physical body but only the 'subtle body', meaning the mind. Within this subtle body resides the sense of 'I-ness' (*ahaṃkār*) and the desires which sustain our suffering. Therefore the highest form of renunciation (*tyāg*) is to become detached from both the ego identity and its desires[1]. Srī Gurū Jī teaches this by presenting *ahaṃkār* and *sādhana* as entirely oppositional:

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥

Ahaṃkār is opposed to the Name of the Lord, the two cannot reside in the same place

Srī Gurū Amar Dās Jī, *Rāg Vaḍhans p.560*

The question of Bhāī Dyā Rām asks about how renunciation can be maintained[2]. The term 'strength' used in the answer signifies that which maintains control over the natural mentality. This 'strength' is obtained from two complementary sources – the teaching of Srī Gurū Jī and Bhagvant. They provide strength in two ways as forms of practical support and as sources of inspiration. The teaching of the Gurū as a practical support is essential for two reasons. Firstly it sustains the process of *vivek*, affirming the falseness of the natural mentality. Secondly it turns the seeker's attention away from mundane enjoyment and instead to the pursuit of truth and virtue. Understanding the teaching one cannot 'relax', meaning that one cannot settle with renunciation alone. The seeker is compelled to root out the cause of attachment. Eventually Bhagvant becomes the complete assistance in every sphere through devotional sentiment and

[1] This teaching is from the *nirvāṇ prakaraṇ* section of the *Laghu Yog Vāsiṣṭha*.

[2] Indeed this was a pertinent topic for Bhāī Dyā Rām who had experienced considerable indecision about the renunciation of his own family life.

relinquishing the gross body to *hukam*[1]. The Sādhū becomes dependent upon no one other than Bhagvant. Maintaining the practice requires little or no effort. Just as the matured youth recognises the childishness of the games he used to play, so too the seeker recognises the falseness of anything other than the knowledge of Truth, remaining naturally indifferent.

The teaching and Bhagvant each distinguish a subtype of the highest form of *sannyās* or renunciation. Svāmī Vidyāraṇya describes four forms of renunciation in the *Jīvanmuktiviveka*. First a distinction is made between formal (*vedik*) and informal (*laukik*) renunciation, the latter category including women and those belonging to all *āshrams*. In formal *sannyās* there are four varieties: i) *kuttīcaka* in which the Sādhū resides in a hut ii) *bahūdaka* when the Sādhū moves from place to place without a fixed abode, then iii) *hans* and finally iv) *paramhans*. The last two are differentiated purely by what they achieve – *hans sannyāsis* are those who achieve Videhmukti (*mukti* in *brahamlok* upon death of the body) while *paramhans sannyāsis* achieve Jīvanmukti. He then describes two forms of *paramhans*; the *vividisāsannyās* meaning 'renunciation for knowledge' and *vidvatsannyās* meaning 'renunciation of the knower'. The first form of renunciation is caused by a desire to obtain the state of *gyān* described in the teachings of the Vedas. This form is also accessible to informal *sannyāsis*. The second renunciation begins when that knowledge has been realised and the supreme state has been attained. It is an effortless renunciation prompted by the knowledge of one's true ontological nature as being nothing other than 'Bhagvant'. This topic has been explained in detail by Nirmal Svāmī Paṇḍit Gulāb Singh Jī in the fourth section of *Moksh Panth Prakāsh*:

ਬ੍ਰਹਮਲੋਕ ਮਹਿ ਤਤ੍ਵਜਨਾਨ । ਯਾਮੈਂ ਹੋਯ ਸੁ ਹੰਸ ਪਛਾਨ ।
ਪਰਮਹੰਸ ਪੁਨਿ ਦ੍ਵਯ ਪ੍ਰਕਾਰ । ਵਿਵਿਦਿਸ਼ਾ ਅਰੁ ਵਿਦ੍ਵਤ ਨਿਰਧਾਰ ॥

The true knowledge is realised by the Hans when in Brahamlok
The Paramhans takes two forms, determinable as vividishā and vidvat

Moksh Panth Prakāsh, Fourth Nivās, verse 101

[1] Again it is noteworthy that the term 'Bhagvant' is used to designate the *saguṇa* Parmātmā, of whom personal qualities and will are accredited.

29. The Projection of Difference

ਪ੍ਰਸ਼ਨ

੧. ਜੜ ਚੇਤਨ ਕਾ ਭਿੰਨ ਭੇਦ ਤੋੜੇ ਭਾਸ ਪਾਉਂਦੀ ਹੈ ।
੨. (ਪਰਛਿਨ) ਵਖਰਾ ਭਾਉ ਠਹਿਰਿਆ ਰਹਿੰਦਾ ਹੈ ।
੩. ਨਵਿਰਤ ਨਹੀਂ ਹੋਂਦਾ (ਅਵਛਿਨ) ਅਭੇਦ ਭਾਉ ਕਿਉ ਕਰ ਪਾਏ?

Question

1. A distinction is perceived between consciousness and non-consciousness (matter) for as long as the appearance of duality is perceived.
2. It remains residing (*limited*) in distinctive existence.
3. While not rid of this (*diverse separateness*), how then is non-different existence obtained?

ਉਤਰ

੧. ਏਕਤਾ ਸੁਪਨ ਅਵਸਥਾ ਜੋ ਦ੍ਰਿਸ਼ ਦ੍ਰਿਸ਼ਟਾ ਅਭਿੰਨ ਹੈਨ ।
੨. ਸੁਪਨੇ ਵਿਖੇ ਸਮਝ ਨਹੀਂ ਹੋਂਦੀ ਜੋ ਉਥੇ ਏਕਤਾ ਹੋਂਦਿਆਂ (ਅਧਿਆਸ) ਭਰਮ ਵਿਖੇਪਤਾ ਦਾ ਨਿਸਚੈ ਖਲੋਤਾ ਹੈ ।
੩. ਤਿਵੇਂ (ਅਵਛਿਨ) ਅਭੇਦ ਭਾਵ ਗਿਆਨ ਤਾਂ ਜਾਗ੍ਰਤ ਵਿਖੇ ਪਰਕਾਸ਼ ਦਾ ਹੈ ।
੪. ਗਿਆਨ ਜਾਗ੍ਰਤ ਕਹੀਏ ਅਸਥੂਲ ਦਿਸ਼ਤ ਕਾ ਅਭਾਉ ।
੫. ਅਰ ਨਿਜ ਸਰੂਪ ਵਿਖੇ ਇਸਥਿਤ ॥ ੨੯ ॥

Answer

1. In the dreaming state a unity occurs in which the seen and seer are non-distinct.
2. While in the dreaming state no understanding arises that this unity is happening (*false superimposition*), and certainty about the projected illusion exists.
3. Likewise for this (*diverse separateness*), awakening enlightens one with the knowledge that there was non-different existence.
4. This knowledge upon awakening explains that the objective perception was non-existent.
5. And you are now situated within your own essential nature.

Commentary

The sense of separateness exists within all realms of the Jīva Ātmā's experience. At the *adhibhautika* physical level the Jīva Ātmā experiences the *khaṭ*

vikār, the six modifications of life including growth and death[1]. At the psychological level the Jīva Ātmā possesses the powers of perception and the ability for self-inquiry (vichār). It encounters different states of consciousness, enjoyment and suffering, desire and satisfaction and different emotional states (bhāv). Yet all of these experiences are ultimately unreal or *anātmā*. At the *adhyātam* level there is only Ātmā, that which is eternal, indestructible, untouched and unchanged by the Jīva's experience. Due to either the conditioning by or reflection in ignorance, the three states of consciousness arise[2]. Perceiving a distinction

[1] See question 49

[2] There are four major *prakriyas* or explanations of Advaitavād; Pratibimbvād, Avachedvād, Ajātīvād and Ābhāsvād. Both Pratibimbvād and Avachedvād were formalised in the post-Sankara era by the Vivaraṇ and Bhāmatī schools respectively. Each attempts to clarify the nature of and relationship between Īshvar (God), Jīva (individuated self) and Jagat (world). Pratibimbvād, literally the theory of reflection, pertains to the scholar Prakāshātman. It postulates that the Jīva and Jagat exist as a reflection (*pratibimb*) of the original prototype (*bimb*) which is Braham. Srī Madhusūdan Sarasvatī provides the analogy of a face looking into a mirror. Although two appear to exist there is undoubtedly only one, but the mirror (Māyā) creates the illusion of two. Srī Bhagat Kabīr Jī explains:

ਜਿਉ ਪ੍ਰਤਿਬਿੰਬੁ ਬਿੰਬ ਕਉ ਮਿਲੀ ਹੈ ਉਦਕ ਕੁੰਭੁ ਬਿਗਰਾਨਾ ॥

As the reflection (pratibimb) of the original (bimb) blends into the water when the pitcher (Māyā) breaks

Srī Bhagat Kabīr Jī, *Rāg Āsā p.475*

Avachedvād is the 'limitation theory' in which Braham becomes apparently constrained due to limiting adjuncts or *upādhi*-s. It is represented by the pot and ether analogy in which the ether both within and outside of the pot is shown to be identical (thus likewise the essence of both Jīva and Īshvar). It is the pot itself, rather than the ether within it, that causes the limitation of space enabling one to refer to the distinct ether within a pot. The same analogy is used in Gurbāṇī in a slightly different manner:

ਜੈਸੇ ਕੁੰਭ ਉਦਕ ਪੂਰਿ ਆਨਿਓ ਤਬ ਓਹੁ ਭਿੰਨ ਦ੍ਰਿਸਟੋ ॥

Just as when a pitcher is filled with water, the water within appears distinct

Srī Gurū Arjan Dev Jī, *Rāg Sārang p.1203*

Once confined to the pitcher, which is the limiting adjunct or *upādhi*, the particular amount of water is now distinct. It is talked about in its own terms rather than being considered non-different from the unlimited water within the well from which it was drawn. Thus through countless *upādhis* exist countless Jīvas. The Ajātīvād view is that there cannot be any creation at all. It was first presented by Gauḍāpāda in his *Kārikā*. Whatever appears to be created is purely an illusion. Only non-duality exists, everything else is without separate existence. In a sense it is closer to drishṭsrishṭvād denying the validity of one's objective experience. A

between conscious beings and insentient matter defines the phenomenal experience within the waking and dreaming states of consciousness. Perceiving a diversity of distinct entities sustains the Jīva's identification with the *ahankār* or ego identity. The apparent diversity cannot cease, not even for a second, while there is identification with the ego. Then how is it possible for a Jīva to achieve a state of non-difference?

Bhāī Aḍaṇ Shāh draws upon the analogy of a person dreaming. In a dream the mind projects images and events prompted by various *vāsnā*-s. The witness encounters pain, suffering and emotional experiences. He is surrounded by and interacting with objects from beginning to end. Oblivious to his own true condition, the dreamer does not realise that he himself is the source of the separateness he is experiencing. Only when the dreamer awakens can he understand that the earlier objective experiences were not real. By its very nature this new 'knowledge' demonstrates that he is no longer dreaming. Now he feels that he is situated within his own true identity. How does this relate to the condition of Jīva Ātmā and the perception of separateness? The Jīva's very existence is rooted in what is termed '*adhyās*'. This is the 'false superimposition' illustrated by the dreamer analogy. It is the process of misperception through superimposition. This corresponds with '*adhyāropa*' meaning the act of incorrectly imagining one thing to be another[1]. In the second line of the answer Bhāī Aḍaṇ Shāh introduces another fundamentally important term, '*vikheptā*' or '*vikshepā*' in Sanskrit. Its literal meaning is 'projection'. This is one of the two powers of *avidyā*. The classic analogy demonstrating its effect is that of a man walking in twilight

number of commentators cite the following *shabad*, of which this is an extract, by Bhagat Kabīr Jī to be an example of this position:

ਬੰਸ ਕੋ ਪੂਤੁ ਬੀਆਹਨ ਚਲਿਆ ਸੁਇਨੇ ਮੰਡਪ ਛਾਏ ॥

The son of the sterile woman is going to get married under the shade of a golden canopy

Srī Bhagat Kabīr Jī, *Rāg Āsā p.477*

The *shabad* is replete with impossible, contradictory metaphors. The purport is that absolute truth lies at the reversal of all apparent creation. The scholar Sureshvara provides the fourth explanation termed ābhāsavād involving the superimposition (*adhyās*) of Jīva identity onto the consciousness of Ātmā. The second section of Paṇḍit Gulāb Singh Jī's *Moksh Panth Prakāsh* deals with each school of thought. This is further elaborated upon over pages 222 to 227 of Paṇḍit Tārā Singh Narotam's *Svayamprabhā Vivaraṇ Ṭīkā*, his commentary on the aforementioned text.

[1] See *Vedāntasāra, salok 32*

and misperceiving a piece of rope to be a snake, experiencing the sensation of fear as a consequence. This projects the separateness and diversity described in the question. Svāmī Vidyāraṇya explains:

अविद्यावृतकूटस्थे देहद्वययुता चितिः। शुक्तौ रूप्यवदध्यस्ता विक्षेपाध्यास एव हि॥

While covered by avidyā, the kūṭasth has the subtle and gross bodies superimposed onto it This is called vikshepa and is just like the superimposition of silver onto mother of pearl

Pañchdashī, adhyāy 6 salok 33

The error of misperceiving mother of pearl for silver first involves concealing the qualities of mother of pearl which make it identifiable, such as its blue hue. Then superimposed onto that which is concealed is the false quality of silver. In the same way the blissful nature of *kūṭasth* is concealed allowing the false superimposition of the *chidābhās*. The resulting *anonya adhyās* or mutual superimposition of characteristics between *chidābhās* and the *kūṭasth* gives rise to the association of ego. The cause of the ego's identification with the reflected consciousness, body and witness is said to be threefold:

अहंकारस्य तादात्म्यं चिच्छायादेहसाक्षिभिः। सहजं कर्मजं भ्रान्तिजन्यं च त्रिविधं क्रमात्॥

The identification of the ego with the reflection of consciousness, the body, and the witness is of three kinds; natural, born of karam, and born of ignorance

Drig Drishya Vivek, salok 7

There is a natural identification (*sahajam tādātmaya*) between the notion of 'I' and the reflected consciousness of *chidābhās*. It manifests with the thought that 'This I know'. Similarly, there then follows the statement 'I am the doer of actions'. This is the ego's identification with the body due to past actions (*karamjam tādātmaya*). The ego's identification with the witnessing consciousness is born of ignorance (*bhrāntijanyam tādātmaya*), the root ignorance or *mūl avidyā* which causes the *chidābhās* to arise from *kūṭasth*. Therefore a Jīva's experience of diverse separateness is caused by *vikshepta* and rooted in false superimposition. Only the knowledge of the all pervading Braham, the Self, can remove this illusion caused by *avidyā*:

ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹ ਗੁਰ ਗਿਆਨ ਬਤਾਈ ॥
ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥

Know the outer and the inner to be One alone, this knowledge is taught by the Gurū Says Nānak, without possessing knowledge of the Self the moss of false cognition is not removed

Srī Gurū Teg Bahādar Jī, *Rāg Dhanāsrī p.684*

Despite Braham pervading all that is 'outer and inner' like ether, the Jīva cannot perceive this truth for as long as the superimposition continues. *Srī Bhagvat Purāṇa* explains:

यन्न स्पृशन्ति न विदुर्मनोबुद्धीन्द्रियासवः। अनतर्बहिश्च विततं व्योमवत्तन्नतोऽस्म्यहम्॥

I prostrate to That which the organs of action fail to reach, that the mind, intellect and senses fail to comprehend and which pervades both the inner and outer like ether

Srī Bhagvat Purāṇa, skandh 6, adhyāy 16, salok 23

Superimposed upon the illuminating consciousness of Ātmā are three apparent states of experience; the gross awake state (*jāgrati*), the dreaming state (*svapnā*) and the dreamless sleep state (*sasupati* or *sukhopati*). These are transcended with the 'awakening' described in the third sentence of the answer. This is the fourth state of consciousness named *turiyā* in which the *chidābhās* is transcended. Knowledge therefore indicates the absence of *avidyā* and reveals the true nature of Māyā. In *turiyā* all that now exists is one reality, Braham. Srī Gurū Jī has stated that:

ਆਤਮ ਚੀਨਿ ਪਰਾਤਮੁ ਚੀਨਹੁ ਗੁਰ ਸੰਗਤਿ ਇਹੁ ਨਿਸਤਾਰਾ ਹੇ ॥

To realise Ātmā is to realise Parmātmā, one obtains liberation in the company of the Gurū

Srī Gurū Nānak Dev Jī, *Sirī Rāg p.1030*

30. The Nature of Knowledge and Ignorance

ਪ੍ਰਸ਼ਨ ੧. ਸਰੂਪ ਵਿਦਿਆ ਦਾ ਕਿਆ ਹੈ ।

२. ਜੋ ਵਿਦਿਯਾ ਬੁਧ ਪਰਗਾਸ ਹੈ ।
੩. ਸੋਈ ਸਿਆਣਪ ਕਹੀਦੀ ਹੈ ।
੪. ਕਿਥਾਈਂ ਸਿਆਣਪ ਦੀ ਉਪਮਾਂ ਹੈ ।
੫. ਕਿਥਾਂਈਂ ਨਖੇਧ ਆਈ ਹੈ ।
੬. ਤਿਸਦਾ ਭੇਦ ਕਿਆ ਹੈ?

Question
1. What is the essential nature of knowledge?
2. When knowledge manifests through intelligence (*budhi*),
3. That one is described as intelligent.
4. Why is there praise of the intelligent?
5. Why is there condemnation?
6. What is this distinction?

ਉਤਰ
੧. ਵਿਦਯਾ ਅਵਿਦਿਆ ਹਰ ਵਸਤ ਦੀ ਵਖਰੀ ਹੈ ।
੨. ਪਰ ਅਸਲ ਵਿੱਦਯਾ ਜਾਣ ਆਤਮਾ ਦੀ ਹੈ ।
੩. ਹਰ ਸਰਬ, ਵਿੱਦਯਾ ਕਾਰਣ ਅਵਰਨ ਦਾ ਹੈਨ ।
੪. ਤਿਨਕਾ ਵਿਸਿੱਮਰਣ ਕਲਿਆਣ ਜਾਣੀਐ ।
੫. ਅਰ ਜੀਵਨ ਮੁਕਤ ਜੋ ਰਾਜ ਆਦਮ ਵਿਖੇ ਵਰਤੇ ਹਨ ।
੬. ਸੋ ਵਿਚ ਸੰਸਾਰ ਐਨ ਨਿਸਚੇ ਕਾਰੀ ਅਭਾਵ ਜਗਤ ਦੇ ਵਰਤੇ ਹਨ ।
੭. ਤਾਂਤੇ ਸੰਸਾਰਕ ਪਦਾਰਥਾਂ ਕਾ ਵਿਸਿਮਰਣ ਕਲਿਆਣ ਜਾਣੀਐ ॥ ੩੦ ॥

Answer
1. Knowledge and ignorance of each thing is distinct.
2. But pure knowledge is to know of the Self.
3. Within each and all, the cause of their knowledge is concealment.
4. Through obliviousness to this (ignorance), happiness is known.
5. And that Jīvanmukta is separate from the rule of mankind.
6. Thus in worldly existence employing the absence of the world produces conviction.
7. Then through obliviousness to worldly material things, happiness is known.

Commentary

What is the nature of the knowledge which is contingent upon the intellect? Bhāī Dyā Rām notes that knowledge which manifests through *budhi* is condemned by some and praised by others. Does this mean that there are two forms of

knowledge, or are these statements differing perspectives about the relative worth of this knowledge?

The answer affirms that a distinction does exist. On the one hand there is pure knowledge and on the other there is apparent knowledge. 'Pure knowledge' is the resplendent consciousness of the Self. Yet the mundane knowledge arising from the intellect is the product of *avidyā*, the all-encompassing ignorance. This is the ignorance that ensnares us, chaining us to inevitable suffering in this Jīva identity. *Avidyā* or *agyān* is the functioning of Māyā at the level of the individual. The condemnation of intelligence described by Bhāī Dyā Rām is the rejection of this false knowledge arising from worldly existence, for this knowledge is a misapprehension of reality:

ਮਾਧਵੇ ਕਿਆ ਕਹੀਐ ਭ੍ਰਮੁ ਐਸਾ ॥ ਜੈਸਾ ਮਾਨੀਐ ਹੋਇ ਨ ਤੈਸਾ ॥

O Lord, what can be said of this illusion
Within it things are not what they are thought to be

Bhagat Ravidās Jī, *Rāg Soraṭh p.657*

Thus *avidyā* is not merely the absence of knowledge. It is a positive entity[1], actively veiling truth. In the answer its nature is typified by one of the two *shakti*-s of Māyā, the power of *āvaraṇ* meaning to conceal. The effect of concealment is to veil the Jīva from knowing its real identity. Thus the reflection of consciousness in this active ignorance is one of the defining components of the Jīva's condition:

ਤਵ ਨਿਜ ਸ੍ਰੂਪ ਅਗਿਆਨ ਤੇ ਹੈ ਮਿਥਿਆ ਜਬ ਭਾਨ ॥

Ignorance about your own true identity causes an awareness of what is false

Vichār Sāgar, fourth tarang, verse 52

[1] While both the Advaita and Nyāya systems agree that ignorance can be removed through the manifestation of knowledge, for the Nyāya darshana ignorance is merely the absence of knowledge. Ignorance is purely the negation (*abhāv*) of something. The Advaitavād concept of ignorance rejects this on the grounds that ignorance is *bhāvrūp*, a positive entity. This does not indicate that ignorance is as real as Braham, but it illustrates the manner in which this definition of ignorance contrasts with the Nyāya definition. It should be recognised that while *avidyā* is said to be a positive entity, it is not attributed with real ontological being. Instead it is said to be neither real nor unreal (*anirvachaniya*). Because ignorance is beginningless (*anādī*) it is uncreated and without an origin ontologically speaking.

Avidyā then projects onto the objective experience of Māyā. This can be demonstrated through the example of a woman. While her body is constituted by Īshvar's *Māyā-prakṛti*, the people around her project onto her further qualities such as 'mother', 'sister', 'daughter'. This is considered to be a second level of creation. How then can *avidyā* be removed? Only through the direct knowledge of one's true identity:

ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ ਸਚੁ ਨੇਤ੍ਰੀ ਪਾਇਆ ॥ ਅੰਤਰਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਗਵਾਇਆ ॥

The knowledge obtained through the Gurū is the collyrium that brings truth to one's sight
This illumination within destroys the darkness of ignorance

Srī Gurū Amar Dās Jī, *Rāg Mājh p.124*

This teaching of Srī Gurū Amar Dās Jī is mirrored by Bhāī Aḍaṇ Shāh in his answer. The 'pure knowledge' does not take the form of an addition of more profound, intelligible information. It is the direct realisation of truth which removes ignorance, revealing its very falseness. The absence of *avidyā* manifests the profound bliss of the Ātmā. It firmly establishes an unchanging 'obliviousness' toward the machinations of ignorance. The one who knows this is the Jīvanmukta, he who has achieved liberation from the cycle of birth and death while living. The practical implications of this teaching are then explained. The seeker must end his subjective world described earlier as caste, attachments, desires, et cetera. He must become oblivious to these forms of worldly knowledge. In other words, the Jīva should cease projecting his subjective world onto his objective experience, as described earlier in question six.

31. Knowledge describes Ignorance

ਪ੍ਰਸ਼ਨ
੧. ਅਗਿਆਨ ਦੀ ਪਰਤੀਤੀ ਜੋ ਗਿਆਨ ਕਰ ਵਰਨੀ ਹੈ ।
੨. ਸੋ ਕਿਉਂ ਕਰ ਹੈ?

Question
1. That knowledge describes the conviction in ignorance.
2. How is this done?

ਉਤਰ
੧. ਅਗਿਆਨ ਦੇ ਦੁਇ ਰੂਪ ਹਨ ।
੨. ਇਕ ਇਹ ਜੋ ਹੋਰ ਵਸਤ ਨੂੰ ਹੋਰ ਜਾਣੈ ।
੩. ਦੂਸਰਾ ਇਹ ਜੋ ਆਪਨੂੰ ਆਪਣੇ ਕਦਰ ਥੀਂ ਵਸੇਖ ਮੰਨੇ ।
੪. ਸੋ ਅਗਿਆਨ ਕਾ ਰੂਪ ਗਿਆਨ ਹੀਂ ਕਰਕੈ ਸਮਝਾ ਜਾਂਦਾ ਹੈ ।
੫. ਅਰ ਜੋ ਕੋਈ ਅਗਿਆਨ ਕਾ ਸਾਖੀ ਹੋਵੇਗਾ, ਸੋ ਗਿਆਨ ਹੀ ਕਰਕੈ ਹੋਵੈਗਾ ॥ ੩੧ ॥

Answer
1. Ignorance is of two forms;
2. One is to know of many other things.
3. The second is to believe strongly about your own value
4. Thus the form of ignorance is only understood on account of knowledge.
5. And if someone becomes the witness of ignorance, he will be on account of knowledge.

Commentary

The previous answer has established that *agyān* and *gyān* are mutually opposed categories. As Bhāī Gurdās Jī explains:

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਅਬਿਬੇਕੀ ਹੁਇ ਬਿਬੇਕੀ । ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਕਾਮ ਨਿਹਕਾਮ ਹੈ ।
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਅਗਿਆਨੀ ਬ੍ਰਹਮਗਿਆਨੀ । ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਸਹਿਜ ਬਿਸ੍ਰਾਮ ਹੈ ।
ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਜੀਵਨਮੁਕਤਿ ਭਏ । ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਨਿਹਚਲ ਧਾਮ ਹੈ ॥

The truth arising from Gurmat makes the indiscriminate discriminate
The truth arising from Gurmat makes the desiring one desireless
The truth arising from Gurmat makes the one veiled in agyān Brahamgyānī
The truth arising from Gurmat situates one in the bliss of Braham
As a result of the truth arising from Gurmat one achieves Jīvanmukti
As a result of the truth arising from Gurmat one obtains the immovable abode

Bhāī Gurdās Jī, *Kabit 25*

The knowledge of truth caused by the teaching of the Gurū removes *ignorance*. Just as one either has a desire or has not, either possesses discriminative insight or does not, Bhāī Gurdās Jī explains that either one exists clouded in *agyān* or one has knowledge of Braham. There is no midway point between these two oppositional categories.

In the question of Bhāī Dyā Rām, 'this' in the second sentence refers to the Jīva's misplaced conviction that the condition of ignorance is indeed reality. Bhāī

Adaṇ Shāh answers with a description of the two aspects of *agyān*, the veiling ignorance. *Adhyātam Prakāsh* composed fifty years prior to *Bibeksār* in 1698 by Srī Gurū Gobind Singh Jī's court poet Kavī Sukhdev describes these two powers of ignorance:

ਮਾਯਾ ਕੀ ਦ੍ਵੈ ਸਕਤ ਹੈਂ ਵਿਖੇਪਕ ਆਵਰਨ ॥ ਚੇਤਨ ਰੂਪ ਭੁਲਾਇਕੇ ਢਾਪਯੋ ਅੰਤਹਕਰਨ ॥

Māyā has two powers, projection and concealment
These are deceiving the pure consciousness form concealed by the antaḥkaraṇ

Adhyātam Prakāsh, dohrā 54

Māyā and *avidyā* are one and the same, differing only by which level of consciousness they affect. For the individuated Jīva Atmā this Māyā is encountered as *agyān*. While Bhāī Aḍaṇ Shāh has described the consequence of ignorance, the ego identity and the sense of separation, the root of each is *āvaraṇ* (concealment) and *vikshepā* (projection) respectively. The knowledge of 'other things' is the inherent characteristic of the subject-object triad described earlier. Its root cause is the *vikshepā* or projection of a diversity that does not exist. The concealment of one's real identity as Ātmā is sustained by the *antaḥkaraṇ*, despite its existence being contingent upon that which it conceals. The mind takes recourse to a sense of pride in one's own false subjective identity. Concealment functions in two ways, through *asatavāpād* meaning the conviction in the non-existence of something that does exist (e.g. the existence of Braham), and *abhānāpād* meaning the awareness of a lack of knowledge about something (e.g. 'I do not know about this'). *Āvaraṇ* gives rise to five types of false cognition termed *bhram*. They are; i) *bhed bhram*, the error of remaining ignorant about the knowledge of Ātmā sustained by the false perception of the fivefold distinction[1] ii) *kartritva bhram*, the error of thinking that one possesses the capacity of agency iii) *sang bhram*, the error of thinking that 'I am this body that has been born and will die' iv) *vikār bhram*, the error of seeing the world as an evolute of Braham and v) *satyatva bhram*, the error of allowing the intellect to think that the world is real and Braham is something separate from it. Srī Gurū Jī explains that *āvaraṇ* in the form of *bhram* conceals our real nature just as one is covered by a 'veil':

ਅੰਤਰਿ ਅਗਿਆਨ ਦੁਖੁ ਭਰਮੁ ਹੈ ਵਿਚਿ ਪੜਦਾ ਦੂਰਿ ਪਈਆਸਿ ॥

[1] These are explained in the commentary on question six.

When agyān resides within, one is far from the truth, veiled by false cognition and suffering

Srī Gurū Rām Dās Jī, *Sirī Rāg p.40*

Thus *bhram* is synonymous with *agyān* and bondage:

ਭਰਮ ਮੋਹ ਬਿਕਾਰ ਨਾਠੇ ਪ੍ਰਭੁ ਨੇਰ ਹੂ ਤੇ ਨੇਰਾ ॥

O Lord, when anyone is fascinated by falseness and error You are far away from them, but when You are near You are obtained by them

Srī Gurū Arjan Dev Jī, *Rāg Sūhī p.780*

32. Theory of Error

ਪ੍ਰਸ਼ਨ ੧. ਮਾਇਆ ਅਨਰ ਬਚਨੀ ਕਹਿੰਦੇ ਹਨ ਸੋ ਕਿਵੇਂ?

Question 1. Māyā has been described as 'unspeakable'[1]. In what way?

ਉਤਰ ੧. ਅਨਰ ਵਚਨੀ ਇਸ ਵਾਸਤੇ ਕਹੀ ਹੈ ।
੨. ਜੋ ਨਾ ਹੀ ਮਨਿੰਦ ਰਾਤ ਦੀ ਹੈ ।
੩. ਨਾ ਦਿਨ ਦੀ, ਇਹ ਦ੍ਰਿਸ਼ਟਾਂਤ ਹਰ ਚੰਦਉਰੀ ਅਰ ਮਿਰਗ ਤ੍ਰਿਸ਼ਨਾਂ ਥੀਂ ਨਿਕਟ ਲਗਦਾ ਹੈ ॥ ੩੨ ॥

Answer 1. It has been described as being 'unspeakable' for the purpose of teaching;
2. That it neither resembles the night,
3. Nor does it resemble the day, yet every illusion is its illustration that due to the lust of the deer it becomes within the striking range of the hunter.

[1] The *tadbhava* term ਅਨਰ ਬਚਨੀ is derived from the Sanskrit अनिर्वचनीयता.

Commentary

Each *darshana* or traditional school of thought presents a theory of 'error' meaning false cognition termed *khyāti-vād*[1]. The theory attempts to explain how and why cognitive errors occur in everyday experience. Identifying what constitutes false perception also establishes each school's particular epistemology. Arguments are usually presented through a standard, commonly accepted example of misperception such as mistaking a piece of rope to be a snake in the twilight of evening. Each theory aims to distinguish what is 'real' (*sat*) from what is 'unreal' (*asat*). The Advaita position states that an *adhyās* or superimposition of 'snake' onto the rope must occur to enable this misperception. It enlarges the notion of superimposition to all perceptual experiences of the Jīva Ātmā. Everyday objective experience (*vyavihārika*) is the same superimposition onto the substratum that is Braham. When pure consciousness appears limited to the individual distributive (*vyashṭi*) level of a Jīva this superimposition is termed *avidyā*, while at the aggregate level (*samashṭi*) of Īshvar it is termed Māyā. Gurbāṇī adopts the same theory and metaphor to convey the distributive superimposition of *avidyā*:

ਸਕਤਿ ਅਧੇਰ ਜੇਵੜੀ ਭ੍ਰਮੁ ਚੂਕਾ ਨਿਹਚਲੁ ਸਿਵ ਘਰਿ ਬਾਸਾ ॥

In the darkness (of avidyā) I mistook the rope for the snake,
but that has gone and I dwell in the eternal home (of Brahamgyān)

Srī Bhagat Kabīr Jī, *Rāg Gaurī p.332*

Anirvachanīyakhyāti, colloquially termed *anarbachani*, is this Advaita theory of false cognition. The ontological nature of the object within false perception is said to be indeterminable. This is for the simple fact that the illusory superimposition cannot be considered to exist, since it arises out of *asat* or non-truth. Equally it cannot be considered non-existent because it evidently arises in subjective perception. Therefore it is explained to be 'indescribable' or 'unspeakable'[2]. Since

[1] The major competing theories of error are the *Anyathākhyāti* of Nyāya and Vaiśeṣika, the *Akhyāti* of the Prabhākar school of Mīmāṃsa and Sāṃkhya, the *Asatkhyāti* of the Mādhyamika Buddhists, the *Ātmakhyāti* of the Vijñānavād, the *Satkhyāti* of the Visistādvaita, *Abhinavanyathākhyāti* of the Dvaitādvaita.

[2] This theory is also discussed at length in sections fifty to fifty five in the fourth *tarang* of *Vichār Sāgar*.

the Jīva can only exist in the condition of ignorance, *anirvachanīyakhyāti* also describes the nature of its objective experience. Paṇḍit Gulāb Singh has written:

ਅਨਿਵਚਿਯ ਅਗਿਆਨ ਯੇ ਰਚੇ ਸਕਲ ਸੰਸਾਰ । ਚਿਤ ਯਹ ਅੰਤਹਕਰਣ ਮਿਲ ਭੋਗੇ ਦੁਖ ਤਿਹੂ ਭਾਰ ।

Avidyā is indescribable and it creates the whole of worldly illusion
Meeting with it consciousness becomes antaḥkaraṇ,
the burden of sensory enjoyments and pain

Moksh Panth Prakāsh, Second Nivās, verse 495

Bhāī Aḍaṇ Shāh provides a masterful explanation of this theory. He conveys the impossibility of either a) affirming Māyā's existence – neither is it actual darkness nor an actual absence of darkness, or b) denying it – the evidence of its existence demonstrated by various analogies such as the lust of the deer that causes its death at the hands of the hunter. He appeals to the knowledge arising from direct perception (*pratyaksh pramāṇ*) to demonstrate that *avidyā* is a positive entity. Scripture also compels the Jīva to recognise this illusion:

ਨਾਨਕ ਕਹਤ ਜਗਤ ਸਭ ਮਿਥਿਆ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥

Says Nānak, just like a dream during the night, know this world to be entirely false

Srī Gurū Teg Bahādar Jī, *Rāg Sārang p. 1231*

Just as a person believes the illusory objects he projects in a dream to be real, the Jīva is similarly projecting false attributes onto the negatable creation of Īshvar. This is the perception of *mithyā* meaning that which is 'false'. *Vichār Sāgar* explains:

ਬਿਨ ਸਾਮਗ੍ਰੀ ਉਪਜਤ ਯਾਤੈਂ ॥ ਸ੍ਵਪਨ ਸ੍ਰਿਸ਼ਟਿ ਸਬ ਮਿਥ੍ਯਾ ਤਾਤੈਂ ॥
ਦੇਸ਼ ਕਾਲ ਕੋ ਲੇਸ਼ ਨ ਜਾ ਮੈਂ ॥ ਸਰਵ ਜਗਤ ਉਪਜਤ ਹੈ ਤਾਂ ਮੈਂ ॥
ਸ੍ਵਪਨ ਸਮਾਨ ਝੂਠ ਜਗ ਜਾਨਹੁ ॥ ਲੇਸ਼ ਸਤ੍ਯਤਾ ਕੂੰ ਮਤਿ ਮਾਨਹੁ ॥

When something is produced without a source of production,
it is false (mithyā) alike all that which is created in a dream
Devoid of even a trace of time and space, when the world of experience is produced then
understand it to be false as a dream is false, devoid of even a trace of reality

Vichār Sāgar, Sixth Tarang

One definition of *'mithyā'* presented in Srī Madhusūdan Sarasvatī's *Advaita Siddhi* is falseness as the locus of the absence of being and the absence of non-being – falseness as the 'indescribable' (*anirvachanyatha*). The two qualities of being and non-being can indeed pervade the same thing but only when different levels of existence are acknowledged. Using the snake and the rope analogy, the illusion of perceiving the rope to be a snake is attributing an illusory truth (*pratibhāsik*) to something that possesses falsity at the objective level (*vyavihārik*). Thus *mithyā*, the objective falseness, can only be removed by the knowledge of Braham (*parmārthika*).

33. Īshvar and Purakh

ਪ੍ਰਸ਼ਨ ੧. ਪੁਰਖ ਜੋ ਈਸ਼੍ਵਰ ਭੀ ਕਹਿੰਦੇ ਹੈਨ ਤਿਸਦਾ ਰੂਪ ਕਿਆ ਹੈ?

Question 1. It is also explained that 'Purakh' is Īshvar, what is His form?

ਉਤਰ
੧. ਬਾਹਰ ਢੂੰਢਣਾ ਰਾਜੇ ਵਿਪੱਸਚਤ ਵਾਂਗੂੰ ਭਰਮਣਾ ਹੈ ।
੨. ਵਿਚ ਆਪਣੇ ਦੇਖੀਐ ਜਾਗਰਤ ਕਾ ਅੰਤ, ਅਰ ਸੁਪਨ ਕਾ ਆਦਿ ।
੩. ਜਿਥੇ ਇੰਦਰੀਆਂ ਫੁਰਨੇ ਥੀਂ ਸਿਥਲ ਹੋਇ ਠਹਿਰ ਜਾਵਨਿ ।
੪. ਓਹੀ ਚਿੰਨ ਮਾਤਰ ਬ੍ਰਹਮ ਸਰੂਪ ਹੈ ।
੫. ਅਰ ਸੁਪਨ ਈਸ਼੍ਵਰ ਰੂਪ ਹੈ ।
੬. ਜੋ ਕੇਵਲ ਇਛਾ ਮਾਤ੍ਰ ਕਰਕੈ ਨਿਰਜਤਨ ਸਭ ਕਿਛ ਵੇਖ ਰਿਹਾ ਹੈ ।
੭. ਅਰ ਸੁਪਨ ਨਰ ਜੀਵ ਰੂਪ ਰੂਪ ਹੈ ।
੮. ਜੋ ਉਸੇ ਸੁਪਨੇ ਦੇ ਪਸ਼ੂ ਆਦਿਕ ਪਦਾਰਥ ਥੀਂ ਡਰਦਾ ਹੈ ।
੯. ਜੋ ਸੰਕਲਪ ਮਾਤਰ ਹੀਂ ਹੈਨ ।
੧੦. ਤਿਸਕੇ ਨਿਵਾਰਣੇ ਨੂੰ ਸਮਰਥ ਨਹੀਂ ਹੋਂਦਾ ॥ ੩੩ ॥

Answer
1. To seek Īshvar outside is to think and wander like Vipaschit.
2. See in the self the end of the gross awake state (*jāgrati*) and the origin of the dreaming state (*svapnā*).
3. Wherever the (ten) sense-organs and thoughts become inactive and remain so;
4. That is the sign only of *Braham Rūp*.
5. That dreaming state is the *Īshvar Rūp*.
6. That is only due to desire alone, seeing all things effortlessly.
7. And the dreaming state is of an individuated Self as a human and other material things.
8. From the dreams of animals and other material things arise fear.
9. They are only the imaginative resolve.
10. That (one) is not capable of preventing these.

Commentary

The term Purakh denotes *saguṇa* Braham also termed Īshvar. When Braham is described as 'Niranjan' or 'Nirankār' these adjectives convey the *nirguṇa* component – that which is inherently *'neti neti'* thus cannot be affirmed – and by doing so highlight the absence of attributes (*nirvishesh*) and positive qualities[1]. Other adjectives convey attributes (*savishesh*) and *saguṇa* characteristics, terms such as 'Purakh', 'Svāmī' and 'Kartā'. Both Saints agree that this *saguṇa* Braham is Īshvar as it is understood by Advaitavād. This distinction is also found within *shāstra*[2]. According to the *Vedāntasāra*, Īshvar is 'all controlling' (*sarvniyant*), 'the universal Lord' (*sarveshvar*), 'omniscient' (*sarvjñān*) and the 'cause of the world'

[1] The description of *nirguṇa* Braham in the first section of the opening verse of the *Srī Jāp Sāhib* is a perfect example of this:

ਚੱਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥ ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਊ ਕਹਿ ਨ ਸਕਤਿ ਕਿਹ ॥
ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮਿਤੋਜ ਕਹਿੱਜੈ ॥ ਕੋਟਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਣਿ ਸਾਹੁ ਸਾਹਾਣਿ ਗਣਿੱਜੈ ॥
ਤ੍ਰਿਭਵਣ ਮਹੀਪ ਸੁਰ ਨਰ ਅਸੁਰ ਨੇਤਿ ਨੇਤਿ ਬਨ ਤ੍ਰਿਣ ਕਹਤ ॥ ਤਵ ਸਰਬ ਨਾਮ ਕਥੈ ਕਵਨ ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ ॥

That One is without chakra, symbol, varaṇ, caste or community
Possessing neither form or colour, nor mark or appearance
Of immutable nature, the illuminator of self knowledge, indestructible and splendorous
Recognised as supreme over the countless rulers of gods, the emperor of emperors
Ruler of the three worlds, said to be 'not this, not that' by gods, men, demons and vegetation alike
Who can explain Your complete name, the wise ones have named You only through Your actions

The first half of this verse establishes the nature of *nirguṇa* Braham while the second half describes the form of *saguṇa* Braham as Parameshvar.

[2] In the *uttarkāṇḍ* section of the *Srī Padam Purāṇa* it is stated explicitly that *'Bhagvān'* is synonymous with *'Purush'*. In *salok 23* of *adhyāy 7* in *skandh 1* of the *Srīmad Bhāgvat Purāṇa* Arjan describes Srī Krishṇa Bhagvān as:

त्वमाद्यः पुरुषः साक्षादीश्वरः प्रकृतेः परः ॥

You are the Primal Being (Ādyah Purush), the evident Controller (sākshāt Īshvar) beyond material creation (prakṛte)

(*jagatkār*). Of its own nature, Braham does not undergo change (*jñānarūpam nishkrīyam*) including cause and effect or time and space. *Saguṇa* Braham is the most complete manifestation outside of its own inherent *nirguṇa* nature.

The question concerns the *form* of Purakh rather than His nature. Bhāī Aḍaṇ Shāh illustrates the futility of searching for Īshvar within external objective experience by drawing upon the narrative of Vipaschit taken from the *nirvāṇ prakaraṇ* section of the *Yog Vāsiṣṭha*. Rājā Vipaschit was a great devotee of Agnī and performed on a daily basis extensive sacrifices to the deity as prescribed by the Vedas. On one occasion Tatam, the capital city of his kingdom, had been surrounded on all four sides by his enemies. He decided to instigate a *yagya*, a sacrificial ritual, to Agnī. At the appointed moment during the sacrifice he decapitated himself and offered his own head to the deity. Immediately from within the fire emerged four identical Vipaschits. Turning to the four directions the kings and their army engaged and defeated the enemy forces. Soon they felt a sense of invincibility and agreed to pursue *digvijay*, the aim of gaining universal rule by conquering all the different realms. They made a joint supplication to Agnī expressing their desire to see the entirety of the physical universe. Agnī acceded to their request and granted them this boon. Each king then undertook his own journey of discovery. After many years of adventure one king had remained true to his conviction, destroying his enemies and returned to rule over the Kingdom. Another meditated upon the moon and gained entry to the moon's heavenly realm. The third traversed the entire creation, even reaching the Lokālok mountain range beyond which there lies only dark ether[1]. Yet despite this he continued to wander lost in his own ignorance. The fourth Vipaschit crossed the seven oceans and met with Vishṇu, who instructed him in the knowledge of the Self. He fell into the profound state of *samādhī* and ultimately achieved *moksh*. The narrative conveys a number of important teachings, one of which is to illustrate the pointless search for truth in the external world of experience. The Vipaschit who continued to wander in transmigration failed to recognise both the substratum of the universe (Braham) and the role played by his ignorance in

[1] For the *Purāṇa*-s the gigantic Lokālok (literally 'world other world') mountain is at the very edge of the visible, physical realm. Beyond it extends invisible, void-like ether. Kavi Sukhdev draws upon the mountain to illustrate the enormity and all pervasive nature of Braham in his *Adhyātam Prakāsh*:

ਬਯੋਮ ਹੀ ਮੈ ਸਾਤ ਰਸਾਤਲ ਔ ਸਾਤੋ ਲੋਕ ਬਯੋਮ ਹੀ ਕੇ ਮਾਝ ਲੋਕਾਲੋਕ ਲੇਖੀਅਤ ਹੈ ॥

Within this ether are the seven realms and seven worlds, within this ether is the Lokālok mountain

projecting infinite difference. The seat of truth lies within, not in the outer world of the gross awake state:

ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ ॥ ਬਾਹਰਿ ਟੋਲੈ ਸੋ ਭਰਮਿ ਭੁਲਾਹੀ ॥

Everything is within this 'house', not outside
Wandering searching outside leads one astray

Srī Gurū Arjan Dev Jī, *Rāg Mājh p.102*

The 'outer search' referred to is not just the search for God alone. It is the search for 'everything' meaning the striving to appease our hankering and distractedness by searching for meaning in the gross awake state experience. Thus the search for Īshvar is internal. If the striking of ideas in the *antaḥkaraṇ* ceased then what emerges is the very form of Braham, not in the sense of *sukhopati* but in the sense of *turiyā*.

But what can be said of the 'dreaming state of Īshvar'? It has already been explained that when Braham is associated with Māyā it is termed Īshvar. This is the reflection of unconditioned consciousness in the accumulative pure *sattvaguṇa* within *Māyā-prakṛti*. The *Pañchdashī* uses the analogy of 'the ether within a cloud' (*meghākāsh*) to convey the nature of Īshvar. While Braham is represented by unlimited, expansive ether termed *mahākāsh*, the reflection of this same ether in the aggregate of water particles in a cloud can be likened to Īshvar[1]. The cloud itself is *Māyā-prakṛti*, the water particles are the subtle impressions (*vritti*-s) of each *budhi* and the collective reflection of ether that it creates is Īshvar. Thus *Vichār Sāgar* defines this as:

ਚਿਤ ਛਾਯਾ ਮਾਯਾ ਵਿਖੇ ਅਧਿਸ਼ਠਾਨ ਸੰਯੁਕਤ ॥ ਮੇਘ ਵਯੋਮ ਸਮ ਈਸ਼ ਸੋ ਅੰਤਰਯਾਮੀ ਮੁਕਤ ॥

The reflected consciousness arising from the substratum associating with Māyā
Like the ether present in clouds, it is the Internal Knower and free

Vichār Sāgar, fourth tarang, verse 89

[1] Later texts such as *Pañchdashī* and *Vichār Sāgar* describe Īshvar as a unified reflection of pure Braham rather than an aggregate arising from the Jīvas.

Thus Īshvar is that which pervades everything like the thread in a piece of cloth. He is located within the *budhi* of all and is therefore the innerknower of all (*antarjāmī*). He controls all the external activities, monitors all inner conditions and is therefore omnipotent. The creation of the objective universe arises from His will. This manifestation is said to occur in stages[1]. When Īshvar exists in the deep sleep state (*sukhopati*) the universe exists in its embryonic form as a latent impression (*vāsanā*). While in this condition Īshvar wills the creation just as a dream arises in the person who is asleep. In the condition of dreaming sleep (*svapnā*) Īshvar imagines the subtle form of the manifestation and is termed Hiraṇyagarbha. He is the subtle body at the aggregate level, and creation remains faint and indistinct as a creative thought (*bhāvanā*). Finally upon entering the awakened state (*jāgrati*), Īshvar becomes the gross macrocosmic body termed *Virāṭ*[2]. The creation is now clear and distinct and all gross forms are seen. Srī Gurū Jī describes this as:

ਨਿਰਗੁਨ ਹਰੀਆ ਸਰਗੁਨ ਧਰੀਆ ਅਨਿਕ ਕੋਠਰੀਆ ਭਿੰਨ ਭਿੰਨ ਭਿੰਨ ਭਿਨ ਕਰੀਆ ॥

Nirguṇa Hari has assumed the saguṇa form of countless diverse and distinct bodies

Srī Gurū Arjan Dev Jī, *Rāg Sūhī p.746*

Srī Gurū Gobind Singh Jī has written:

ਬਲੀ ਅਬਲੀ ਦੋਊ ਉਪਜਾਏ । ਊਚ ਨੀਚ ਕਰਿ ਭਿੰਨ ਦਿਖਾਏ ।
ਬਪੁ ਧਰਿ ਕਾਲ ਬਲੀ ਬਲਵਾਨਾ । ਆਪਹਿ ਰੂਪ ਧਰਤ ਭਯੋ ਨਾਨਾ ॥

The powerful and weak were created with the distinction between high and low
Mighty Kāl (Īshvar) assuming bodies manifested himself in different forms

Srī Gurū Gobind Singh Jī, *Chaubīs Avatār*

[1] The Upanishads generally fall into two categories; those which describe an immediate creation (*yugapat srishṭi*) and those describing a process of creation (*karam srishṭi*).

[2] The constituent parts of the 'body' are said to include; *svarg*, the heavenly realm, as its head; the sun and moon for its eyes; vegetation for its hair; Brahmā, Vishnū and Rudra as its heart; the air element as its respiration (*prāṇ*); ether (*ākāsh*) for its body; water in the form of oceans as its urine; fire to which devotees make offerings for its mouth; and earth and land for its feet. Changes in its three states of consciousness determine the *pralay* or cosmic dissolution.

This infinite diversity and distinction constituting the colossal universe is Īshvar. Since this colossal form is divine in nature, it is considered valid by some for worship. However, this is categorised as the most elemental worship or *kanishṭ upāsanā*. Paṇḍit Īshar Singh Kāshivāle has explained the status of *saguṇa* Braham in Virāṭ form in Gurmat Sidhānt:

ਦਸ ਸ੍ਰੀ ਗੁਰੁ ਜੀ ਦੋਨੋਂ ਸ੍ਰੀ ਗੁਰੁ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਕੇ ਸਿਧਾਂਤ ਕਾ ਵਿਚਾਰ ਕਰਣੇ ਸੇ ਸੋ ਜੈਸੇ ਕਿ ਪਾਖਾਣ ਪੂਜਨ ਸੇ ਅਲਪਾ ਮਾਤ੍ਰ ਪਰੀਛਿਨਕਾ ਹੀ ਪੂਜਨ ਹੈ । ਔਰ ਜੋ ਸਗੁਣ ਵਿਰਾਟ ਕਾ ਪੂਜਨ ਹੈ ਸੋ ਮਹਾਨ ਅਪਰੀਛਿਨ ਬ੍ਰਹਮਕੀ ਉਪਾਸਨਾ ਕਹੈ ਜਾਤੀ ਹੈ । ਕਿਉਂਕਿ ਐਸੀ ਉਪਾਸਨਾਂ ਕੇ ਕਰਣੇ ਸੇ ਸਰਬ ਊਪਰ ਨੀਚੇ ਮਧਿ ਆਠੋਂਹੀ ਕੋਣ ਸੂਰਜ ਚੰਦ੍ਰ ਤਾਰਕਾ ਮੰਡਲ ਇਸ ਐਸੇ ਕੁਦਰਤਿ ਰੂਪ ਵਿਰਾਟਕੇ ਸਰੂਪਕਾ ਅੰਦਰ ਅੰਤਸਕਰਣਮੇਂ ਅਪ੍ਰੋਖ ਹੋਣੇਕਾ ਨਾਮ ਹੀ ਮੁਕਤ ਹੈ ਸੋ ਐਸੇ ਬ੍ਰਹਮ ਅਪ੍ਰੋਖ ਸੇ ਪਾਂਚੋਂ ਹੀ ਵਿਖੇ ਨਿਵਿਰਤ ਹੋ ਜਾਤੇ ਹੈਂ । ਸੁਧ ਬ੍ਰਹਮ ਪ੍ਰਥਮ ਹੀ ਪੂਰਣ ਹੈ । ਸੋ ਯੇਹੀ ਉਪਾਸਨਾ ਸ੍ਰੀਗੁਰੂ ਮਹਾਰਾਜ ਜੀ ਨੇ ਲਿਖੀ ਹੈ । 'ਗਗਨ ਮੈ ਥਾਲ ਰਵਿਚੰਦ ਦੀਪਕ ਬਨੇ' ਸੋ ਇਸ ਪ੍ਰਕਾਰ ਸੇ ਵਿਰਾਟ ਕੀ ਉਪਾਸਨਾ ਕਰਣੀ ਯਥਾਰਥ ਹੈ ।ਜੋ ਇਸ ਪ੍ਰਕਾਰ ਕੇ ਵਿਚਾਰ ਸੇਂ ਰਹਿਤ ਪੁਰੁਖ ਝੂਠੀ ਬਣਾਵਟ ਕੋ ਬਣਾ ਕਰਕੇ ਝੂਠੇ ਮਤੋਂ ਕੇ ਮਾਂਨਣੇ ਵਾਲੇ ਯਥਾਰਥ ਬੋਧ ਵਾਲੇ ਨਹੀ ਹੈਂ ।

By contemplating the teachings of the tenth Gurū and Srī Gurū Granth Sāhib Jī one understands that the worship of stones is insignificant since it is worship of that which is hidden. Devotion to the Virāṭ saguṇa form is said to be the symbolic meditation upon the colossal unhidden form of Braham. Why, because in this way one is performing upāsanās to all that is above, below and in between in the eightfold directions including the sun, moon, stars and galaxy, this shakti form of the Virāṭ form brings direct knowledge to the inner mind which is termed mukti, thus this is direct knowledge of Braham, and one is removed of the five (tattvas). The original complete pure Braham only remains. Thus about this upāsanā Srī Gurū Jī has written 'The sky is the ceremonial tray, the sun and moon become the lamps' thus this manner is the real form of Virāṭ upāsanā. A manner of consideration which denies the existence of Īshvar as Purakh is the false philosophy of those not possessing wisdom concerning the nature of reality.

Srī Gurmat Digvijay, p.120

ਜੋ ਕਿ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਪਾਠ ਲਿਖਤੇ ਹੈ ਸਗੁਣ ਵਿਰਾਟ ਬ੍ਰਹਮ ਮਹਾਂ ਕਾਲ ਕੇ ਸਰੂਪ ਨਿਰੂਪਣ ਵਿਚਾਰ ਮੇਂ । 'ਗਗਨ ਮੈ ਥਾਲ ਰਵਚੰਦ ਦੀਪਕ ਬਨੇ' ਇਸ ਕਥਨ ਸੇਂ ਜਮੀਨ ਆਸਮਾਨ

ਸੂਰਜ ਚੰਦ੍ਰ ਇਤਿ ਆਦੀ ਸਰਬ ਪਦਾਰਥ ਬ੍ਰਹਮ ਕਾ ਹੀ ਸਰੂਪ ਹੈ ॥ ਮਹਾਕਾਲ ਬ੍ਰਹਮ ਕਾ ਜਿਹ ਉਕਤ ਐਸਾ ਸਰੂਪ ਹੈ ॥

In the sacred scripture written by Srī Gurū Jī a considered representation is given of saguṇa Virāṭ Braham in the form of Mahākāl. 'The sky is the ceremonial tray, the sun and moon become the lamps' from this description it is taught that the earth, the sky, sun, moon and all others objects are the form of Braham. The Mahākāl form of Braham is just like the form given in this statement.

Srī Gurmat Digvijay, p.155

The Gurū signifies all that exists within time and space both at level of the macrocosmic aggregate and the microcosmic individual with the *mantra* Oaṇkār, meaning *saguṇa* Īshvar[1]. Being the controller of *Māyā-prakṛti,* not only does He signify creation but also its dissolution (*pralay*). Srī Gurū Gobind Singh Jī explains:

ਜੈਸੇ ਏਕ ਨਦ ਤੇ ਤਰੰਗ ਕੋਟਿ ਉਪਜਤ । ਪਾਨਿ ਕੇ ਤਰੰਗ ਸਬੈ ਪਾਨਿ ਹੀ ਕਹਾਹਿੰਗੇ ।
ਤੈਸੇ ਬਿਸ੍ਵ ਰੂਪ ਤੇ ਅਭੂਤ ਭੂਤ ਪ੍ਰਗਟ ਹੋਇ । ਤਾ ਹੀ ਤੇ ਉਪਜਿ ਸਬੈ ਤਾਹੀ ਮੈ ਸਮਾਹਿੰਗੇ ॥

Just as countless waves are created on the ocean, the waves will merge back into the water In the same way the conscious (chetan) and non-conscious (jaḍ) is the manifest Virāṭ form of Braham, all that is created from this will all be merged back into Braham

Akāl Ustat, Bhujang Prayāt Chand 87

[1] This is conveyed by the letters (*akhar*) constituting Oaṇkār which are divided into 'four quarters' (*Oṃkāram pādsho*) according to the *Māṇḍūkya Upanishad*. This syllable ੴ or ਓਅੰ in Gurmukhi script is composed of three letters (ਓ + ਅ + ˆ). ਅ, termed *akār*, is the sound 'a' which signifies consciousness associated with *Māyā* when situated in the awakened state, thus Vairāṭ Īshvar. ਓ, the sound 'o' (*okār*), signifies Hiraṇyagarbha Īshvar. The *bindi* ˆ termed *makār* having the sound 'aṃ' or 'aṇ' signifies Īshvar in the dreamless sleep state. *Nirguṇa* Braham is accordingly signified as the unwritten (*amātrā*) fourth quarter. Thus the actual form of gross manifestation occurs when Īshvar takes the form of *Oaṇkār*. Bhāī Gurdās Jī states in *Vār* 39:

ਓਅੰਕਾਰ ਅਕਾਰੁ ਕਰਿ ਤ੍ਰੈ ਗੁਣ ਪੰਜ ਤਤ ਉਪਜਾਇਆ ॥

The form of Oaṇkār manifested the three guṇa-s and the five tattva-s

Hence Srī Gurū Gobind Singh Jī describes His form as *Mahākāl* meaning both 'great time' and 'great death'. That which is unaffected by time is also unaffected by death. The title used by the Gurū encapsulates the relatively false nature of creation, since Braham is eternal and ever unaffected by *Māyā.* A distinction is also made between the respective spheres of 'creation' pertaining to Īshvar and the Jīva. Whereas the desire to become many culminating with the manifestation of colossal creation is *Īshvar srishṭi* (the creation of Īshvar), the Jīva's endless false projection onto the same creation which arises as a consequence is termed *Jīva srishṭi* (the creation of Jīva). Thus creation can be likened to the spider not only creating the web but also producing the material from which it is fashioned. Īshvar is both the *upādān kāraṇ*, meaning the 'material' or 'proximate' cause, and also the *nimit kāraṇ*, meaning 'efficient' or 'instrumental' cause[1]. It is therefore the highest phenomenal manifestation of Braham. Bhāī Aḍaṇ Shāh accredits the content of creation to the *sankalap* or imaginative resolve of Īshvar. The dream manifests the other living creatures and material objects. The Upanishad describes Īshvar as:

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः यं पृथिवी न वेद यस्य पृथिवी शरीरम्
यः पृथिवीमन्तरो यमयति एष त आत्मान्तर्याम्यमृतः ॥

He who lives on the earth but is also within it, who is unknown to the earth itself yet whose body is the earth, who controls the earth from within, He is the Inner Ruler, who is your own indestructible Self (Ātmā)

Brihadāraṇyak Upanishad, III. vii. 3

Braham, while remaining changeless, untouched by time and space, is all pervasive, manifested as the diverse, colossal form of the macrocosm (*brahmaṇḍ*). At the same time Braham pervades each microcosm (*piṇḍ*) as the individual self. Therefore despite the apparent diversity of forms, both the Jīva and Parmeshvar share a common identity. The term 'Soham' perfectly encapsulates this truth. 'So' means 'He' or 'That' referring to Parmātma and 'ham' means 'is' or 'I am'

[1] This is a little more complicated than it seems. At the highest level of existence Braham is unrelated to either cause or effect since creation itself is dependent upon Māyā. See question 62.

referring to the Jīva. The relationship between *brahmaṇḍ* and *piṇḍ*, Parmātma and Jīva, is described as:

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਿੰਡ ਪ੍ਰਾਨ ਪ੍ਰਾਨਪਤਿ ਗਤਿ ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਸੋਹੰ ਲਿਵ ਲਾਈ ਹੈ ॥

Within the body that which is pervading the cosmos pervades the individual as the individual life force while also taking the condition of the master of life force, through the union of the Gurū and Sikh[1] *the essence of 'That I am' is immersed into*

Bhāī Gurdās Jī, *Kabit 47*

34. How to Convey the Inconveivable

ਪ੍ਰਸ਼ਨ ੧. ਆਤਮਾ ਜਾਣਨ ਨ ਜਾਣਨ ਥੀਂ ਪਰੇ ਵਰਨਿਆ ਹੈ ।
੨. ਸੋ ਕਿਉਂ ਕਰ ਹੈ ।
੩. ਜੇ ਏਵੈਂ ਹੋਵੈ ਤਡਾ ਗਿਆਨੀ ਕੋਈ ਨ ਹੋਇਆ ਲੋੜੀਐ?

Question
1. To describe the knowledge of Ātmā is beyond the mind's capacity.
2. Thus why is it so?
3. If this is the case then surely there can be no 'knower'?

ਉਤਰ ੧. ਅਸਥੂਲ ਬੁਧ, ਇੰਦ੍ਰੀਆਂ ਦੇ ਆਸਰੇ ਬਿਨਾਂ ਕਿਛ ਨਹੀਂ ਜਾਣ ਸਕਦੀ ।
੨. ਕਿਉਂਕਿ ਅਸਥੂਲ ਜਾਗ੍ਰਤ (ਅਧਿਆਸਕਾਰੀ) ਭਾਸਣਾ ਹੈ ਜੋ ਕਿਛ ਸੂਖਮ ਬਾਤ ਸੁਣੇਂ ਸਮਝੇ ਭੀ, ਇਸੇ ਜਾਗਰਤ ਵਿਚ ਬੁਧਿ ਰੂਪ ਨੂੰ ਚਾਹੁੰਦੀ ਹੈ ।
੩. ਸੋ ਅਸਥੂਲ ਜਾਗਰਤ ਮਿਥਿਆ ਹੈ ।
੪. ਤਿਸ ਬਿਉਹਾਰਕ ਬੁਧਿ ਦੀ ਜਾਣ ਕੋਲੂ ਪਰੇ ਹੈ ।
੫. ਅਰ ਤਤਵੇਤੀ ਬੁਧ ਕਾ ਨਾਉਂ ਬੋਧ ਕਹੀਦਾ ਹੈ ।
੬. ਸੋ ਆਤਮ ਰੂਪ ਹੈ ਇਸੇ ਵਾਸਤੇ ਕਹਿਆ ਹੈ ਜੋ ਆਤਮਾਂ ਨੂੰ ਬਿਨਾਂ ਆਤਮਾ ਦੇ ਕੋਈ ਨਹੀਂ ਜਾਣਦਾ ॥ ੩੪ ॥

Answer
1. Something cannot be known without being dependent upon gross intelligence (mind) and *indriyā*-s (senses).
2. Why, because with the appearance of the gross awake state the understanding of something especially subtle is desirable in the awakened state's form of intelligence.
3. Thus the gross awake state is false.
4. This is beyond the knowledge of the behavioural intellect.
5. And the intellect of the knower of the supreme Truth is named 'Bodh' or perfect knowledge.
6. For this reason it is described as the Ātmā Rūp, so the Ātmā is known by Ātmā and none else.

[1] This is the 'union' of the Gurū's teaching and the Sikh's consciousness.

Commentary

The question of Bhāī Dyā Rām is prompted by what appears to be a contradiction. If the mind cannot comprehend the knowledge of Ātmā, how can anyone be said to be its knower? Therefore when Bhāī Aḍaṇ Shāh states that something can only be known through the intellect (*budhi*) and the senses (*indriyā*-s) two points must be recognised. Firstly that he is responding to the context described in the question in which the 'knowledge' being discussed is the intelligible teaching given to a seeker – the indirect knowledge termed *proksh gyān*. Secondly, that he is considering only the states of consciousness in which both the *antaḥkaraṇ* and *indriyā*-s are active, thus the awake and dreaming states and not the dreamless sleep state. The reason a clarification is to be made is to avoid confusing this 'knowledge' with the pure knowledge that manifests in the experience of *turiyā*, which does not rely on either *antaḥkaraṇ* or *indriyā*. Hence he has used the Punjābī verb '*jāṇ*' here denoting everyday knowledge and understanding rather than '*gyān*', the higher knowledge.

Which source of knowledge is considered to be free from error? In other words, by which means can true knowledge be inferred? Epistemology is a fundamental concern for all schools of Indic philosophy and as a topic of traditional philosophical enquiry it dates back thousands of years. Clearly, establishing the means of valid knowledge is essential for any model of metaphysics. The correct inference of knowledge is termed *pramāṇ* meaning proof or evidence. Note that, as Bhāī Aḍaṇ Shāh has stated, the issue of intelligible proof is only applicable to the context of the individual self in which objective cognition flows endlessly in the awake and dreaming states. This being the case, the topic is analysed with reference to the familiar '*tripuṭi*' of proof (*pramāṇ*), giver of proof (*pramāṇt*) and that which is provable (*pramaya*).

Without going into the complexity of the conclusions reached by earlier schools, Vedānta acknowledges six sources of evidence, namely direct perception

(*pratyaksh*), inference (*anumān*), analogy (*upmān*), non-apprehension (*anupalabdhi*), presumption inferred from facts (*arthāpatti*) and verbal testimony or that which is heard (*shabad*)[1]. *Pratyaksh* is knowledge arrived at through the direct perception of objects coming into contact with the senses. The process of direct perception has already been explained in the commentary to question seventeen. *Pratyaksh* is divided into two forms, non-relational (*nirvikalap*) and relational (*sarvikalap*). The former is the perception of the essential being (*satya*) of a thing, removed of its relational qualities, while the latter is the perception of the object along with its characteristics. *Anumān* is the use of inference as a means of obtaining valid knowledge. The inferential knowledge (*anumiti*) depends upon the prior knowledge of an invariable concomitance. The classic demonstration of this is the sight of smoke rising from behind a hill. The fire causing the smoke is the thing to be inferred (termed *sādhya*), the hill is the subject in which it is inferred (termed *paksh*), and the smoke is the reason (*hetu*) for needing to infer this knowledge. The association that wherever there is smoke there is fire is the invariable concomitance (the *vyāpti*). *Upmān* is the use of analogy, meaning to gain valid knowledge through comparable similarity. The classic example here is of a city dweller who ventures into the forest not knowing what a gayal is (*gavaya*). He asks a forester who informs him that it 'looks like a cow'. Later he sees an animal he does not recognise. He draws upon the knowledge of a cow and the forester's statement, comparing one to the other to correctly identify the gayal. *Anupalabdhi* or non-apprehension is another means of valid knowledge. It enables the direct perception of an absence of a thing. *Arthāpatti* or presumption is a particularly important means of valid knowledge in Advaitavād. The *Vedānta Paribhāshā* of Dharamrāj makes a distinction between two forms; the presumption prompted by what is seen and the presumption prompted by what is heard. The second category takes on a vital role when combined with *shabad pramāṇ* for it allows the

[1] It is important to recognise the difference between *anumān* and *arthāpatti*. The Nyāya school argues that they cannot be considered two separate means of knowledge because *arthāpatti* merely infers knowledge from an object's invariable concomitance (termed the *vyāpti*), thus making it a category of *anumān* (inference). Take the phrase 'Devdatta is fat but he does not eat during the day'. How has Devdatta become fat? For the Nyāyikā the invariable concomitance that eating is the cause of fatness prompts him to infer that Devdatta must be eating during the night. In other words he argues that *arthāpatti* is to merely establish a cause from an effect. *Vedānta Paribhāshā* explains the need for *arthāpatti* to be considered a distinct *pramāṇ* by returning to the Devdatta example. The sentence remains inexplicable until we make the presumption that Devdatta is eating during the night. While *anumān* reaches a conclusion through direct inference, *arthāpatti* is an assumption drawn from an established fact. Thus the literal meaning of the term is 'the presumption (*āpatti*) drawn from a thing (*arth*)'.

seeker to fully comprehend the implications of revealed statements. An example of this would be to deduce through presumption that when Srī Gurū Jī states that *'The delusion arising from the three guṇa-s of Māyā has come, who can explain this pain?'* this pain is ultimately false, otherwise the knowledge of Ātmā would not be able to destroy it. *Shabad pramāṇ* is valid knowledge gained from comprehending the meaning of words heard. Apart from this last category, all others are prone to error. The word *shabad* does not mean hearing in the mundane sense. It is a means of valid knowledge that could not be inferred by any other method. This is knowledge that has been revealed to humanity as 'unauthored scripture'. Considering that it has an *alaukika* or 'transcendental' origin, *shabad pramāṇ* is inherently free from error. If someone obtains defective knowledge from listening to it the error is caused by the interpretation of the scripture, not the scripture itself. The *Tarka Samgraha*, a text summarising the teachings of the Nyāya and Vaiśeṣika systems[1], acknowledges the unquestionable authority of *shabad pramāṇ*:

वैदिकमीश्वरोक्तत्वात्सर्वमेव प्रमाणम् ॥

The Vedic statements being the pronouncements of Īshvar are all authoritative

Tarka Samgraha, section 6 verse 4

Being revealed by 'Īshvar' makes scripture an unquestionable source of indirect knowledge[2]. This status is only accorded to the *srutī* category of scripture, meaning that which is 'heard' or revealed, rather than the *simrtī*, meaning that which is 'remembered' generally denoting the Purāṇas. The early Vedāntic

[1] In fact these two systems only developed *pratyaksh, anumān* and *upmān* adding a fourth *anubhav* meaning erroneous apprehension. Purva Mīmāṃsā which preceded Vedānta presented all six forms, which were then modified in light of the Advaita position. The *Tark Samgraha* continues to be a text studied by Nirmalas. Even recently the *Arth Bhāv Pradīpikā* by Sant Mukhtiār Singh Sārang uses this Sanskrit composition as a basis for the delineation of the *khaṭ pramāṇ*, the six forms of valid knowledge.

[2] There are differing interpretations of what is meant by *apaurushya*. The Purva Mīmāṃsā position on the 'unauthored' nature of the Vedas rests upon the argument that the Vedas are eternal. Advaita Vedānta on the other hand accredits the Vedas with a point of origin. The crux of the issue comes down to the relationship between Īshvar as a creative reality and the Vedas arising from Him. Vedānta functions differently in its approach and resolves the problem by recognising Īshvar, *saguṇa* Braham, the one who mediates the fruit of actions (*karam phal*), as the source of the Vedas.

(*pratyaksh*), inference (*anumān*), analogy (*upmān*), non-apprehension (*anupalabdhi*), presumption inferred from facts (*arthāpatti*) and verbal testimony or that which is heard (*shabad*)[1]. *Pratyaksh* is knowledge arrived at through the direct perception of objects coming into contact with the senses. The process of direct perception has already been explained in the commentary to question seventeen. *Pratyaksh* is divided into two forms, non-relational (*nirvikalap*) and relational (*sarvikalap*). The former is the perception of the essential being (*satya*) of a thing, removed of its relational qualities, while the latter is the perception of the object along with its characteristics. *Anumān* is the use of inference as a means of obtaining valid knowledge. The inferential knowledge (*anumiti*) depends upon the prior knowledge of an invariable concomitance. The classic demonstration of this is the sight of smoke rising from behind a hill. The fire causing the smoke is the thing to be inferred (termed *sādhya*), the hill is the subject in which it is inferred (termed *paksh*), and the smoke is the reason (*hetu*) for needing to infer this knowledge. The association that wherever there is smoke there is fire is the invariable concomitance (the *vyāpti*). *Upmān* is the use of analogy, meaning to gain valid knowledge through comparable similarity. The classic example here is of a city dweller who ventures into the forest not knowing what a gayal is (*gavaya*). He asks a forester who informs him that it 'looks like a cow'. Later he sees an animal he does not recognise. He draws upon the knowledge of a cow and the forester's statement, comparing one to the other to correctly identify the gayal. *Anupalabdhi* or non-apprehension is another means of valid knowledge. It enables the direct perception of an absence of a thing. *Arthāpatti* or presumption is a particularly important means of valid knowledge in Advaitavād. The *Vedānta Paribhāshā* of Dharamrāj makes a distinction between two forms; the presumption prompted by what is seen and the presumption prompted by what is heard. The second category takes on a vital role when combined with *shabad pramāṇ* for it allows the

[1] It is important to recognise the difference between *anumān* and *arthāpatti*. The Nyāya school argues that they cannot be considered two separate means of knowledge because *arthāpatti* merely infers knowledge from an object's invariable concomitance (termed the *vyāpti*), thus making it a category of *anumān* (inference). Take the phrase 'Devdatta is fat but he does not eat during the day'. How has Devdatta become fat? For the Nyāyikā the invariable concomitance that eating is the cause of fatness prompts him to infer that Devdatta must be eating during the night. In other words he argues that *arthāpatti* is to merely establish a cause from an effect. *Vedānta Paribhāshā* explains the need for *arthāpatti* to be considered a distinct *pramāṇ* by returning to the Devdatta example. The sentence remains inexplicable until we make the presumption that Devdatta is eating during the night. While *anumān* reaches a conclusion through direct inference, *arthāpatti* is an assumption drawn from an established fact. Thus the literal meaning of the term is 'the presumption (*āpatti*) drawn from a thing (*arth*)'.

seeker to fully comprehend the implications of revealed statements. An example of this would be to deduce through presumption that when Srī Gurū Jī states that *'The delusion arising from the three guṇa-s of Māyā has come, who can explain this pain?'* this pain is ultimately false, otherwise the knowledge of Ātmā would not be able to destroy it. *Shabad pramāṇ* is valid knowledge gained from comprehending the meaning of words heard. Apart from this last category, all others are prone to error. The word *shabad* does not mean hearing in the mundane sense. It is a means of valid knowledge that could not be inferred by any other method. This is knowledge that has been revealed to humanity as 'unauthored scripture'. Considering that it has an *alaukika* or 'transcendental' origin, *shabad pramāṇ* is inherently free from error. If someone obtains defective knowledge from listening to it the error is caused by the interpretation of the scripture, not the scripture itself. The *Tarka Samgraha*, a text summarising the teachings of the Nyāya and Vaiśeṣika systems[1], acknowledges the unquestionable authority of *shabad pramāṇ*:

वैदिकमीश्वरोक्तत्वात्सर्वमेव प्रमाणम् ॥

The Vedic statements being the pronouncements of Īshvar are all authoritative

Tarka Samgraha, section 6 verse 4

Being revealed by 'Īshvar' makes scripture an unquestionable source of indirect knowledge[2]. This status is only accorded to the *srutī* category of scripture, meaning that which is 'heard' or revealed, rather than the *simrtī*, meaning that which is 'remembered' generally denoting the Purāṇas. The early Vedāntic

[1] In fact these two systems only developed *pratyaksh, anumān* and *upmān* adding a fourth *anubhav* meaning erroneous apprehension. Purva Mīmāṃsā which preceded Vedānta presented all six forms, which were then modified in light of the Advaita position. The *Tark Samgraha* continues to be a text studied by Nirmalas. Even recently the *Arth Bhāv Pradīpikā* by Sant Mukhtiār Singh Sārang uses this Sanskrit composition as a basis for the delineation of the *khaṭ pramāṇ*, the six forms of valid knowledge.

[2] There are differing interpretations of what is meant by *apaurushya*. The Purva Mīmāṃsā position on the 'unauthored' nature of the Vedas rests upon the argument that the Vedas are eternal. Advaita Vedānta on the other hand accredits the Vedas with a point of origin. The crux of the issue comes down to the relationship between Īshvar as a creative reality and the Vedas arising from Him. Vedānta functions differently in its approach and resolves the problem by recognising Īshvar, *saguṇa* Braham, the one who mediates the fruit of actions (*karam phal*), as the source of the Vedas.

scripture the *Braham Sūtra*-s composed by Bādarāyaṇ goes further. With regard to the knowledge of Braham *only* scripture has authority as proof:

शास्त्रयोनित्वात् ॥ ३ ॥

The scriptures (alone) are the means of right knowledge

Since Braham is an absolute reality rather than a mere subject of study, the role of reasoning and other *pramāṇ*-s are accepted. They are not to be implemented independently but in a corroborative process with scripture through such practices as *sravaṇ*, *manan* and *nididhyāsan*. In light of these considerations it is unsurprising that Bhāī Gurdās Jī refers to a '*Gurū darshana*' and that Nirmalā, Udāsī and Sevāpanthī literature occasionally refer to Gurbāṇī as 'Gurū shāstra' or 'Gurū Ved', for it evidently belongs to this same category of revealed truth[1]. Although only recently published, the *Ukat Bilās* granth composed by Paṇḍit Maṇgal Singh Jī in 1851 contains a very terse overview of the epistemological, ontological and metaphysical position of Gurmat Sidhānt. On the issue of proof Gurmat is said to favour two means; the evidence arising from *shabad pramāṇ* (Gurbāṇī) and *ārth pramāṇ* (presumption prompted by the *shabad*). Therefore correct knowledge is that which is heard and then meditated upon[2]. For Advaita Vedānta the Vedas, particularly the Upanishads, constitute *shabad pramāṇ*, while for Gurmat it is the *Gurū updesh*:

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਤਤੁ ਵਖਾਣੀ ਗਿਆਨ ਧਿਆਨ ਵਿਚਿ ਆਈ ॥

The ambrosial speech describes truth meditating upon which one obtains knowledge

Srī Gurū Angad Dev Jī, *Sārang Kī Vār p.1243*

[1] Indeed Gurbāṇī contains all six criteria of the *shatvidhlinga*, the characteristics of correct scripture; *upakram* and *upasamhāra* the method of beginning and ending the explanation of a topic, *abhyās* the repetition of a teaching applied to different contexts, *apūrvtā* meaning an extraordinary or unprecedented aspect of teaching, *phal* being the description of the fruit of the teaching, *arthavād* meaning a teaching through exemplification and *upapatti* or the use of logic and reasoning to support the teaching.

[2] The categories of *shabad* and *ārth* also refer to the Mīmāṃsā concept of *bhāvanā* meaning activities conducive to the realisation of something. For an action to be achieved it must first be incited verbally (*shabad bhāvanā*). Then it is objectively acted upon and realised (*ārtha bhāvanā*). These signify the articulated creative urge and objective creative urge.

Bhāī Gurdās Jī explains:

ਗੁਰ ਉਪਦੇਸ ਵੇਸ ਬੱਜਰ ਕਪਾਟ ਖੁਲੇ ਸਬਦ ਸੁਰਤਿ ਮੂਰਛਤ ਮਨ ਜਾਗੇ ਹੈ ।
ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਸਰਬ ਨਿਧਾਨ ਪਾਏ ਜੀਵਨ ਮੁਕਤਿ ਗੁਰ ਗਿਆਨ ਲਿਵ ਲਾਗੇ ਹੈ ॥

Admission is through the Gurū Updesh which opens the rigid door (of ignorance),
by contemplating the shabad the mind becomes unconscious (tuiryā)
From the slightest compassionate glance all treasures are obtained, when one has become
immersed in the Gurū's knowledge the state of Jīvanmuktī occurs

Bhāī Gurdās Jī, *Kabit 57*

While the mind draws upon all six means to infer knowledge of the mundane form, it alone cannot arrive at true knowledge of our ontological reality. Only through hearing and contemplating the knowledge revealed by the Gurū can the mind facilitate *gyān*. Bhāī Aḍaṇ Shāh defines the limits of what can be conveyed to the seeker by explaining that higher experiential knowledge is beyond the capacity of the intellect (*budhi*). When the intellect transforms itself into something capable of facilitating the pure knowledge of Ātmā it is in fact bringing about its own destruction (*manonāsh*). Thus the term 'bodh' used in the last part of the answer is not the continuation of the *budhi* but the purified consciousness that exists in the state of Jīvanmukta[1]. Why does the functional *budhi* no longer exist? Because in that state *antaḥkaraṇvritti* no longer arise and simply fade like the flame of a lamp that has run out of oil. The pure consciousness that engulfs the *budhi* is thus deserving of the term 'bodh' meaning perfect wisdom. Bhāī Aḍaṇ Shāh clarifies that the 'bodh' he is referring to is the Ātmā itself, for only Ātmā can know Ātmā. As the Upanishad states:

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।

One who knows that Supreme Braham indeed becomes Braham
And in his lineage there is not one who is born without knowledge of Braham

Muṇḍak Upanishad, 3.ii.9

[1] The description of this state as 'bodh' dates back to Ādī Sankarāchārya's *Ātma Bodh* text. In it he likens this state to being immersed in the ocean of *bodh* (*salok 42*). This is also stated in *Adhyātam Prakāsh* in *salok 121*.

35. Crossing the Ocean of Existence

ਪ੍ਰਸ਼ਨ ੧. ਸੰਸਾਰ ਸਾਗਰ ਥੀਂ ਪਾਰ ਹੋਣਾ ਜੋ ਵਰਨਿਆ ਹੈ ਸੋ ਕਿਉਂ ਕਰ ਹੈ?

Question 1. Why has this been described as facilitating the crossing over of the worldy ocean?

ਉਤਰ

੧. ਇਸਦਾ ਮਤਲਬ ਦੁਹਾਂ ਸਥੂਲ ਜਾਗ੍ਰਤ, ਥੀਂ ਲੰਘਣਾ ਹੈ ।
੨. ਜੋ ਅਸਥੂਲ ਜਾਗ੍ਰਤ ਦੇ ਸੁਭਾਵ, ਬ੍ਰਿਤੀ ਕਰਮ ਨੂੰ ਪ੍ਰਤਪਾਦਨ ਕਰੇ, ਸੋਈ ਪਰਵਿਰਤ ਸ਼ਾਸਤ੍ਰ ।
੩. ਸੋਈ ਕਸ਼ਾਸਤ੍ਰ ।
੪. ਵਕਤਾ ਉਸ ਦਾ ਸਰੂਪ ਥੀਂ ਬੇਮੁਖ ।
੫. ਅਰ ਜੋ ਅਸਥੂਲ ਜਾਗ੍ਰਤ ਦਾ ਅਭਾਵ ਬਤਾਏ ਸੋਈ ਸਤਗੁਰ, ਸੋਈ ਸਤ ਸ਼ਾਸਤ੍ਰ ।
੬. ਸੰਸਕ੍ਰਿਤ ਹੋਵੈ ਅਥਵਾ ਹਿੰਦੀ ਅਥਵਾ ਫਾਰਸੀ, ਅਰ ਵਕਤਾ ਬ੍ਰਾਹਮਣ ਅਥਵਾ (ਸੁਪਚ) ਚੰਡਾਲ।
੭. ਜਿਸ ਵਰਨ, ਜਿਸ ਆਸ਼੍ਰਮ, ਜਿਸ ਦਸ਼ਾ ਵਿਖੇ ਜੋ ਹੋਵੈ ਨਿਰਸੰਦੇਹ ਸਤਿਗੁਰ ਪਰਮੇਸ਼ਰ ਰੂਪ ਹੈ ।
੮. ਜੋ ਸਤਿਗੁਰ ਕਾ ਉਪਦੇਸ਼ ਪਾਏ, ਅਰ ਦੇਹ ਅਭਮਾਨ ਥੀਂ ਲੰਘਿਆ ਹੈ, ਸੋ ਭਉ ਸਾਗਰ ਥੀਂ ਪਾਰ ਉਤਰਿਆ ।
੯. ਉਸ ਦਾ ਜਗਤ ਪਰਲ ਹੋਇਆ ਹਿਕਸੇਵਾਰ ।
੧੦. ਅਰ ਜੇ ਇਹੁ ਪ੍ਰਾਕਰਮ ਨ ਪਵੈ, ਤਡਾਂ ਗਿਆਨ ਵਾਸਤੇ ਯਤਨ ਬੈਰਾਗ ਆਦਕ ਸਾਧਨਾਂ ਨੂੰ, ਵਾਸ਼ਨਾਂ ਖੰਡਨ ਵਾਸਤੇ ਕਰਮ ਮਾਰਗ ਰਖਿਆ ਹੈ ।
੧੧. ਇਥੋਂ ਤੋੜੀ ਜੋ ਚਾਹੁ, ਮਨ (ਪਤ ਹਾਲੀ) ਇਜਤ ਦੀ ਏਦੇ ਨਾਲ ਰਖਦਾ ਹੋਵੈ ॥ ੩੫ ॥

Answer

1. This is a metaphor for that gross awake state, which becomes crossed over.
2. An exposition of the thoughts and actions relating to the gross awake state as a characteristic of a scripture;
3. Such a scripture is a false scripture.
4. The essential nature of the orator of that scripture becomes unmannerly.
5. And that which enquires about the non-existence of the gross awake state, that is the Satigurū and that is a true scripture.
6. Whether in Sanskrit, whether in Hindi, whether in Farsi, and whether that orator is a Brāhman or (dog-eater) Chandāl.
7. Regardless of which caste, which ashram, which condition, that Satigurū is undoubtedly the form of God.
8. By receiving that wisdom from the Satigurū, and crossing over from the pride in body and ego, the ocean of existence becomes crossed over and one is saved.
9. The dissolution of that world has happened just as moss (dissolving on the surface of the pool).
10. And if this higher action (dissolution) was not obtained, then effort, dispassion and other sādhanas were maintained for the sake of knowledge, and the path of *karam* was maintained for the sake of destroying desires.
11. In upholding these practices there is dignity in the mind, until that greater aspiration arises.

Commentary

The teaching is that the 'ocean of worldly existence', a phrase used frequently in Gurbāṇī and earlier scriptures[1], is purely a metaphor for the gross awake state. To 'cross over' the ocean is to end the identification with the body and ego. Usually the use of this metaphor follows with an explanation of how to 'reach the other bank' – the achievement of liberation. Bhāī Aḍaṇ Shāh modifies the metaphor to convey the reality of 'crossing over'. Rather than the dualism implied by reaching the 'other bank', crossing over requires the active dissolution of your personal ocean of worldly existence.

One quintessential aspect of the Gurmat doctrine makes its appearance further into the answer – that the hierarchical structure of the *varaṇāshram dharam* has no bearing upon who is qualified (*adhikārī*) for liberation (*moksh*). There has always been an apparent contradiction that although the purport of the Upanishadic doctrine seems to undermine the traditional *varaṇāshram dharam* – with the former insisting that the projection of difference is the cause of bondage – generally the traditions that arose out of Vedānta enforced the stipulation that only the *dvaijātī*

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[1] The term *bhav sāgar* which has the same meaning is used a number of times in Srī Gurū Granth Sāhib (for example see pages 220 and 403). Also see dohra 119 of the *uttarkāṇḍ* section of *Srī Rāmcharitmānas* by Gosvāmī Tulsīdās Jī. *Srī Bhāgvat Purāṇa* uses this phrase in Sanskrit and the interchangeable phrase '*bhav sindhu*' in section 4.23.39, which is also used in Srī Gurū Granth Sāhib on pages 508, 873 and 1298.

or 'twice born' had the prerequisite qualification for the study of *Brahamvidyā*[1]. Although the justification for this tradition is intelligible, that the aspirant must be well versed in Sanskrit, in practice it denies a major section of humanity access to revealed knowledge. This mindset also limits the scope for a more intuitive knowledge of Oneness. Mirroring Srī Gurū Jī's teaching, the author states that one who knows the reality of Parmātmā and who teaches that which is beyond the gross awake state is the very form of Braham, the Satigurū. That individual may be of Brāhman caste, that individual may be an outcaste Chaṇḍāl[2]. Both designations are meaningless in this context. Srī Gurū Jī has stated:

ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਉਧਰੈ ਸੋ ਕਲਿ ਮਹਿ ਘਟਿ ਘਟਿ ਨਾਨਕ ਮਾਝਾ ॥

Kshatriya, Brāhman, Sūdra, Vaishya, all four castes are equal with regard to the teaching
God resides in each and every one, O Nānak in Kalyug one is saved by becoming
Gurmukh and reciting the Name

Srī Gurū Arjan Dev Jī, *Rāg Sūhī p.748*

ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦੁ ਬੈਸੁ ਉਧਰੈ ਸਿਮਰਿ ਚੰਡਾਲ ॥ ਜਿਨਿ ਜਾਨਿਓ ਪ੍ਰਭੁ ਆਪਨਾ ਨਾਨਕ ਤਿਸਹਿ ਰਵਾਲ ॥

Kshatriya, Brāhman, Sūdra, Vaishya and Chaṇḍāl are all saved through
remembrance of the Lord
Nānak wishes to be the dust of the feet of those who know the Lord

Srī Gurū Arjan Dev Jī, *Rāg Gaurī p.300*

[1] 'Twice born' refers to those who have undergone the *upanayana sanskār*, the Vedic initiation rite in which the sacred thread is bestowed. This is only possible for Vaishya, Kshatriya and Brāhman castes. Wearing the sacred thread (*janeo* or *yagyapavita*) marks initiation into the first *āshram* of celibacy and study (*brahamāchārya*). The refusal of Srī Gurū Nānak Dev Jī to undertake this *sanskār* at the age of nine illustrates the relative value placed upon upholding the *varaṇāshram* model of *dharam*.

[2] In the past they were considered the very lowest rung in the social hierarchy. Because of their tradition of hunting and eating animals considered unclean, they are also referred to as *supach* or *svapach* meaning 'dog eater'. Bhagat Ravidās Jī has said of Vālmikī in *Rāg Kedārā* on page 1124:

ਸੁਆਨ ਸਤ੍ਰੁ ਅਜਾਤੁ ਸਭ ਤੇ ਕ੍ਰਿਸ੍ਨ ਲਾਵੈ ਹੇਤੁ ॥

The enemy of dogs, outcaste from all others, he fixed his love on Krishṇa (and became liberated)

These statements are in marked contrast to traditional stipulations about who can be a *gurdev*. In the Vedic tradition only a Brāhman was considered qualified to become an intiating gurū in matters of spirituality[1]. Shudras, women and outcastes were exempt from initiation. A sense of caution existed even among the more liberal Vaishṇav traditions. For example the *Harī Bhaktī Vilās*, a code of conduct written for the Gauḍiyā sampradāya, categorically outlaws the initiation of a disciple of higher caste to that of the gurū, regardless of what caste the gurū belongs to, on the grounds that the prevailing dharamic laws forbid it[2]. Sant Sampūran Singh explains the reasoning behind this kind of stipulation in his text *Gurmat Sidhānt Byorā*[3]. The Sikh Gurūs considered all sentient beings capable of becoming perfect. It is taught that all should be recognised as one ('ਚਾਰ ਵਰਨ ਕੋ ਏਕੋ ਭਾਈ'). Because the system of *varaṇāshram dharam* sustains a false sense of identity, the teaching of the Gurū declares its redundancy when pursuing Brahamgyān. Svāmī Sadānand Sevāpanthī reasons:

ਅਨ ਮੈ ਕੋਸ ਦੇਹਤ ਜਾਨ ॥ ਸੋ ਤੂੰ ਨਹੀ ਨਿਸਚੈ ਜਿਉ ਮਾਨ ॥
ਤਾਂਤੇ ਵਰਣਾਸ੍ਰਮ ਹੰਕਾਰ ॥ ਤਿਆਗਿ ਕਰੋ ਮਨ ਕਰਿ ਵੀਚਾਰ ॥

Knowing the body to be the physical sheath,
you should no longer take avowed pride in it
Thus varanāshram is egotism - renounce it and turn to inner contemplation

Gyān Sudhārasa, chaupai 50

This 'inner contemplation' should culminate with the knowledge described here in the *Vichār Mālā*:

[1] Some argue that *varaṇ* was originally a product of virtue rather than parentage. There are indeed examples of Purāṇic personalities changing their *varaṇ* later in life as a result of their actions. In the *Mahābhārat* the sage Vāsiṣṭha allows Visvamitra, a Kshatriya, to become a Brāhman through virtue of his learning. Visvamitra went on to become an initiating gurū himself.

[2] See *saloks* 51 to 53 of the first *Bilās*.

[3] Sant Sampūran Singh, *Gurmat Sidhānt Byorā*, page 50. He reasons that just as the social status of a wife is determined by the caste of her husband, similarly the Gurū determines the devoted Sikh's position on caste. By taking complete refuge in the Gurū and recognising only one supreme, formless *ishṭadev*, the Sikh necessarily breaks away from the *jātī* system. The Gurū's casteless '*ajātī*' stance breaks away from the Hindu tradition of appropriating an *ishṭadev* that is complementary to one's particular caste.

ਆਸ੍ਰਮ ਬਰਨ ਨ ਦੇਵ ਨਰੁ ਗੁਰੁ ਸਿਖੁ ਧਰਮ ਨ ਪਾਪ । ਪੂਰਨ ਆਤਮ ਏਕ ਰਸ ਨਹਿ ਘਟ ਬਢ ਮਾਪ ਅਮਾਪ ॥

Without āshram or varaṇ, neither deva nor human,
Neither gurū nor sikh, without righteousness or sin
Complete Ātmā, of a singular nature, no lesser or greater,
neither with nor without any quantity

Vichār Mālā, Seventh Bisrām, dohrā 5

The above stanza describes *turiyā*, the realisation of Ātmā, in which all these forms of difference cease to exist. Henceforth the individual is a Jīvanmukta, no longer recognising the distinctions driven by the conceptual language of the intellect. The behaviour of this person appears normal and functional but within they are eternally pure and completely unattached. For this reason the Jīvanmukta is described as *ativaraṇāshramin*, literally 'the one beyond *varaṇāshram*'.

Bhāī Aḍaṇ Shāh also rejects the elitist notion that the knowledge of truth can only be expressed through one particular language. As the teaching of the *Muṇḍak Upanishad* quoted earlier explained, the knowledge to be sought after is not of the mundane kind but a direct (*aproksh*) realisation (*anubhuti*). To describe and teach about the experience of the 'gross awake state', the worldly knowledge and the gross objects of perception, is false for it only prolongs the Jīva's ignorance. Articulating the relative falseness of objective experience is not limited to any language.

For the disciple possessing inner purity the teaching of the Satigurū prompts the *ātyantikā* 'dissolution'. For those of lesser spiritual maturity the wisdom inspires and nurtures the *sādhana*-s that lead to the state of *gyān*. It also prompts the seeker to perform desireless actions resulting in the absence of *vāsnā*. *Srīmad Bhagvad Gītā* explains:

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

This man becomes bound by actions other than those actions meant for the supreme Lord
Without being attached, O son of Kunti, you should perform action for Him[1]

[1] In this *salok* the word *yajña* signifies Bhagvān. Thus *yajñārtha* is interpreted to mean 'performed for the Lord'. Rather than mere 'sacrifice' in the sense of stipulated Vedic ritual, the actions being refered to here include all those in accordance with *dharam*. This interpretation follows the commentaries of both Srī Madhusūdan Sarasvatī and Srīla Bāldev Vidyābhūshaṇ.

Srīmad Bhagvad Gītā, adhyāy 3 salok 9

Actions dedicated to Bhagvān are actions unprompted by any selfish desire. Ending the attachment to the result of his actions enables the seeker to cultivate a number of further qualities. Gurbāṇī describes how the 'marriage' (*viāh*) to Parmātmā results from actions motivated by truth and purity:

ਆਪਣਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰੇ ਹੋਰਨਿ ਕਾਰਜੁ ਨ ਹੋਈ ॥
ਜਿਤੁ ਕਾਰਜਿ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ॥

That work of yours you control, more work does not happen
The Gurmukh understands that this work is of truth,
contentment, compassion and righteousness

Srī Gurū Nānak Dev Jī, *Rāg Asā p. 351*

When all of these virtues are imbued within the individual the 'dignity of mind' described in the answer manifests. That mind controls the incessant flow of selfish motivations, replacing them with a sense of humble, compassionate selflessness. This Saint-like conduct enables the seeker to become detached from worldly experience just as the lotus remains within yet untouched by the water surrounding it. Actions and qualities opposed to these virtues only sustain the 'indignity' of suffering in bondage.

36. The Nature of Jīva Ātmā

ਪ੍ਰਸ਼ਨ
੧. ਜੋ ਮਾਇਆ ਰਾਤ ਜੈਸੀ, ਅਤੇ ਪੁਰਖ ਸੂਰਜ ਜੈਸਾ ।
੨. ਜਿਸਦੀ ਦ੍ਰਿਸ਼ਟ ਕਰ ਮਨ ਪੁਤ੍ਰ ਉਪਜਿਆ ਤਾਂ ਸੰਕਾ ਪਉਂਦੀ ਹੈ ।
੩. ਜੋ ਸੂਰਜ ਦੀ ਦ੍ਰਿਸ਼ਟ ਵਿਖੇ ਰਾਤ੍ਰ ਕਿਉਂਕਰ ਇਸਥਿਤ ਕਰੀ?

Question
1. That Māyā is like the night, and 'Purakh' is like the sun.
2. With the sun's look upon Māyā the son-mind is created, but a doubt arises.
3. At the sight of the sun how could night have stabilised?

ਉਤਰ
੧. ਦ੍ਰਿਸ਼ਟਾਂਤ ਦਾ ਹਿਕ ਅੰਗ ਲਈਦਾ ਹੈ ।
੨. ਸਭੇ ਅੰਗ ਨਹੀਂ ਲਈਂਦੇ ।

੩. ਨਾ ਉਹ ਸੂਰਜ ਇਸ ਸੂਰਜ ਜਿਹਾ ਹੈ, ਨਾ ਉਹ ਰਾਤ ਇਸ ਰਾਤ ਜੇਹੀ ਹੈ ।
੪. ਮਾਯਾ ਨਾਮ ਤਿੰਨਾਂ ਗੁਣਾਂ ਦਾ ਹੈ ।
੫. ਇਕ ਸਤੋਗੁਣ ਜਿਸਥੀਂ ਚਾਰ ਅੰਤਹਕਰਣ ਪਰਕਾਸ਼ਤੇ ਭਏ ।
੬. ਦੂਸਰਾ ਰਜੋਗੁਣ ਜਿਸਥੀਂ ਇੰਦ੍ਰੀਯਾਂ ਪ੍ਰਗਟ ਭਈਆਂ ।
੭. ਤੀਸਰਾ ਤਮੋਗੁਣ ਜਿਸਥੀਂ ਇਸਥੂਲ ਸਰੀਰ ਉਤਪਤ ਭਇਆ ਹੈ ।
੮. ਪ੍ਰਕਾਸ਼ ਪਰਤਿਬਿੰਬ ਚੇਤਨ ਦਾ ਤ੍ਰਿਹਾਂ ਵਿਖੇ ਜਥਾ ਮਾਤ੍ਰ ਪ੍ਰਗਟ ਹੈ ।
੯. ਜਿਵੇਂ ਬ੍ਰਹਮੰਡ ਵਿਖੇ ਸ਼ਾਂਤਕੀ ਦੇਵਤਾ ।
੧੦. ਰਾਜਸੀ ਮਾਨੁਖ ।
੧੧. ਰਾਜਸ ਤਾਮਸ ਥੀਂ ਪਸੂ ਆਦਿਕ ।
੧੨. ਤਾਮਸ ਥੀਂ ਬ੍ਰਿਛ ਆਦਕ ।
੧੩. ਜਥਾ ਮਾਤ੍ਰ ਅਧਕਾਰ ਸਭ ਜਾਹਗਾ ਪ੍ਰਕਾਸ਼ ਚੇਤਨ ਦਾ ਪ੍ਰਗਟ ਹੋਇ ਫੁਰਿਆ ਹੈ ॥ ੩੬ ॥

Answer

1. Only one aspect of the illustration is to be taken.
2. All aspects are not to be taken.
3. Neither that sun is similar to this sun nor that night is similar to this night.
4. The essence of Māyā is of the three qualities.
5. One is *sattvaguṇa* which brings about the illumination of the four *antaḥkaraṇ*.
6. The second is *rajoguṇa* which brings about the manifestation of the sense-organs.
7. The third is *tamoguṇa* which brings about the production of the gross body.
8. These three only manifest through the illumination of reflected consciousness.
9. Just as within the universe, *sattvaguṇa* produced the devtās.
10. The predominance of *rajas* produced mankind.
11. Both *rajas* and *tamas* produced animals, et cetera.
12. *Tamas* produced plants and trees, et cetera.
13. Therefore as only ideas have entitled, the illumined consciousness will go and manifest all as that.

Commentary

Bhāī Dyā Rām explains that the *chidābhās* is the product of the 'enlightening' consciousness of Braham interacting with the 'darkening' power of Māyā.

Deriving his conclusion from his direct perception of light, he asks how darkness can co-exist with blazing sunlight. Rebuking Bhāī Dyā Rām's interpretation, the author warns him against relying upon metaphors drawn from sensory experience. Bhāī Aḍaṇ Shāh corrects the error through a detailed explanation of how the world of experience has manifested itself[1]. This explanation is in accordance with Srī Gurū Nānak Dev Jī's teaching:

ਇਹੁ ਮਨੁ ਕਰਮਾ ਇਹੁ ਮਨੁ ਧਰਮਾ ॥ ਇਹੁ ਮਨੁ ਪੰਚ ਤਤੁ ਤੇ ਜਨਮਾ ॥

This mind may prompt actions, this mind may perform righteous deeds
(Yet) it is born of the five elements.

Srī Gurū Nānak Dev Jī *Rāg Āsā p.415*

Srī Gurū Jī upholds the traditional explanation of how the particular form of Jīva Ātmā emerges from the gross elements. The mind or *antaḥkaraṇ* is said to arise from the *sattvaguṇic* aggregate of the five elements (*bhūts*). Paṇḍit Kavī Harbhajan Singh Jī explains this process thus:

ਜੈਸੇ ਮਾਯਾ ਤ੍ਰਿਗੁਣ ਰੂਪ ਹੈ ਤੈਸੇ ਤਾਂਕਾ ਕਾਰਜ ਭੂਤ ਭੀ ਤ੍ਰਿਗੁਣ ਰੂਪ ਹੈ ॥ ਆਕਾਸ ਕੈ ਸਤ੍ਰ ਗੁਣ ਅੰਸ ਤੈ ਸ੍ਰੋਤ੍ਰ ਇੰਦਰੇ ਉਪਜੈ ਹੈ ॥ ਵਾਯੂ ਕੈ ਸਤ੍ਰ ਗੁਣ ਅੰਸ ਤੈ ਤ੍ਵਚ ਅਗਨਿ ਕੈ ਸਤ੍ਰ ਗੁਣ ਅੰਸ ਤੈ ਨੇਤ੍ਰ ਜਲ ਤੈ ਸਤ੍ਰ ਗੁਣ ਅੰਸ ਤੈ ਰਸਨਾ ਪ੍ਰਿਥਵੀ ਕੈ ਸਤ੍ਰ ਗੁਣ ਅੰਸ ਤੈ ਘ੍ਰਾਣ ॥ ਇਸ ਰੀਤਿ ਸੈ ਪੰਚ ਗਯਾਨ ਇੰਦ੍ਰਿਯੇ ਉਪਜੈ ਹੈ ਅਰੁ ਅਕਾਸ ਕੈ ਰਜੋ ਗੁਣ ਅੰਸ ਤੈ ਵਾਕ ਇੰਦ੍ਰਿਯੇ ਉਪਜੈ ਹੋ ॥ ਵਾਯੂ ਕੈ ਰਜੋ ਗੁਣ ਅੰਸ ਤੈ ਹਸਤ ਅਗਨਿ ਕੇ ਰਜੋ ਗੁਣ ਅੰਸ ਤੈ ਪਾਦ ਜਲ ਕੈ ਰਜੋ ਗੁਣ ਅੰਸ ਤੈ ਉਪਸਥ ਪ੍ਰਿਥਵੀ ਕੇ ਰਜੋ ਗੁਣ ਅੰਸ ਤੈ ਗੁਦਾ ਇਸ ਰੀਤਿ ਸੈ ਪੰਚ ਕਰਮ ਇੰਦ੍ਰਿਯੇ ਉਪਜੈ ਹੈ ॥ ਅਰੁ ਪੰਚ ਭੂਤੋਂ ਕੈ ਮਿਲੈ ਸਤ੍ਰ ਗੁਣ ਅੰਸ ਤੈ ਅੰਤਹ ਕਰਨ ਉਪਜੈ ਹੈ ॥ ਸੋ ਬ੍ਰਿਤੀ ਭੇਦ ਕਰ ਚਾਰ ਪ੍ਰਕਾਰ ਕਾ ਹੈ ॥ ਮਨ ਬੁੱਧ ਚਿਤ ਅਹੰਕਾਰ ॥ ਕੋਈ ਮਨ ਬੁੱਧਿ ਦੋਈ ਕਹੈ ਹੈ ॥ ਇਸ ਰੀਤਿ ਸੈ ਪੰਚ ਗਯਾਨ ਇੰਦ੍ਰਯ ਪੰਚਕਰਮ ਇੰਦ੍ਰਯ ਮਨ ਬੁਧ ਦੋ ਪੰਚ ਪ੍ਰਾਣ ॥ ਇਨ ਸਤਾਰਾ ਬਸਤੂ ਕੈ ਸਮੁਦਾਇ ਕੂੰ ਸੂਖਮ ਸਰੀਰ ਕਹੇ ਹੈ ॥

[1] The metaphor in the question does raise a relevant issue concerning the Jīva condition. Rather than at the level of Māyā and Īshvar, are the *avidyā* and *kūṭasth* consciousness of the Jīva totally oppositional categories? The answer is that if the presence of one signifies the complete absence of the other, how do we manage to experience deep dreamless sleep (*sukhopati*)? For in this condition no *antaḥkaraṇvritti*-s occur in consciousness yet *avidyā* dominates. This is because consciousness is the unaffected witness to the ignorance of *avidyā*. Only the reasoning itself about the nature of self and *avidyā* are truly opposed.

As Māyā is of the form of three guṇa-s (sattva, rajo, tamo), so the elements (bhūts) also function in the form of three guṇa-s. The sattvaguṇa part of ether (akāsh) is the source that produces ears. The sattvaguṇa part of air (vāyū) determines the skin, the sattvaguṇa part of fire (agni) determines the eyes, the sattvaguṇa part of water (jal) determines the tongue, the sattvaguṇa part of earth (prithvī) determines the nose. In this manner the five gyān indriyās or organs of knowledge are produced, and the rajoguṇa part of akāsh determines the speech organ. The rajoguṇa part of vāyū determines the hands, the rajoguṇa part of agni determines the feet, the rajoguṇa part of jal determines the genitals, the rajoguṇa part of prithvī determines the anus, in this manner the five karam indriyās or organs of action are produced. And when the sattvaguṇa parts of the five elements meet, the antaḥkaraṇ or inner organ is determined. Thus the cause of mental modifications prompting the experience of duality is of four manners; man (mind), budhi (intellect), chit (consciousness) and ahankār (ego). Sometimes these are said to be two as man and budhi. In this manner there are five sensory organs, five organs of action, both mind and intelligence and the five life forces (prāṇ). The collection of these seventeen components is described as the sūkham sarīr or subtle body.

Tattva Prabodh, p.7-8

The *antaḥkaraṇ* is subdivided into four components. This is also the model taught by Srī Gurū Nānak Dev Jī in *Srī Japujī Sāhib:*

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

Here is forged chit, ahankār, man, budhi

One interpretation of this statement is that *surti* indicates consciousness or *chit. Mati* derives from the Sanskrit term *mamtav* or *mamtā* meaning the pride or arrogance which arises as a consequence of the self-engrossed 'I' (*ahankār*). These are combined with *man* and *budhi.*

In Bhāī Aḍaṇ Shāh's answer he explains the process by which reflected consciousness interacting with the three *guṇa*-s of Māyā produce the three components of the Jīva's body. The component manifested depends upon the inherent quality of the *guṇa. Sattvaguṇa* is the mode of purity and luminosity, *rajoguṇa* is the mode of activity and energy and *tamoguṇa* is the mode of inertia and darkness. In the fourteenth chapter of the *Srīmad Bhagvad Gītā* it is explained

that the *guṇa*-s arise from *prakṛti* – Māyā in the form of insentient material creation – and bind the Jīva to the body. This *prakṛti* should be understood in the way Bādarāyaṇ has described it in the *Braham Sūtra*-s – as a modification, along with the accompanying category of *purush,* of the single reality that is Parmātmā. Thus *prakṛti* is not a real and necessary substance, as the dualistic Sāṃkhya philosophy maintains. Srī Gurū Jī describes *purush* and *prakṛti* as contingent creative processes, rather than two eternal and distinct substances:

ਪ੍ਰਿਥਮੈ ਓਅੰਕਾਰ ਤਿਨਿ ਕਹਾ । ਸੋ ਧੁਨਿ ਪੂਰ ਜਗਤ ਮੋ ਰਹਾ ।
ਤਾ ਤੇ ਜਗਤ ਭਯੋ ਬਿਸਥਾਰਾ । ਪੁਰਖ ਪ੍ਰਕ੍ਰਿਤਿ ਜਬ ਦੁਹੂ ਬਿਚਾਰਾ ॥

Initially Ongkār was uttered and from this sound the whole world exists
From this the world expanded through the dual aspect of purakh and prakṛti

Srī Gurū Gobind Singh Jī, *Chaubīs Avatār pauri 30*

Bhagat Kabīr Jī also describes *Māyā-prakṛti:*

ਰਜ ਗੁਣ ਤਮ ਗੁਣ ਸਤ ਗੁਣ ਕਹੀਐ ਇਹ ਤੇਰੀ ਸਭ ਮਾਇਆ ॥

Rajoguṇa, tamoguṇa and satoguṇa, these constitute your total Māyā

Bhagat Kabīr Jī, *Rāg Kedārā p.1123*

Considering that the *antaḥkaraṇ,* its sensory faculties and the objects it experiences are all the product of Māyā, for consciousness to transcend the mind in the state of *turiyā* is to also transcend both time and space. To go beyond the three *guṇa*-s, becoming what is termed '*guṇātītya*', indicates the end of the cycle of birth and death as the *Bhagvad Gītā* explains:

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्। जन्ममृत्युजरादुःखैर्विमुक्तजतोऽमृतमश्नुते ॥

Having transcended these three guṇa-s, which are the origin of the body,
the embodied one, becoming free from birth, death, old age and sorrow, attains immortality

Srīmad Bhagvad Gītā, adhyāy 14 salok 20

Thus the components of the Jīva described in the answer which arise from the three qualities of Māyā only exist when they are illumined by the reflected

consciousness of the Ātmā. To demonstrate this point further the author describes the same process at the level of Īshvar, who is the aggregate of reflected consciousness. The same three *guṇa*-s define the differing realms of creation within the colossal *Virāṭ svarūp* of *saguṇa* Braham. Its cause is explained using the terminology of the *Yog Vāsiṣṭha* – desire in the form of an imaginative resolve or *saṅkalap* manifested within reflected consciousness. In other words the apparent experiential world arising at the aggregate and distributive levels exists due to the imaginative resolve.

37. Māyā as Desire

ਪ੍ਰਸ਼ਨ ੧. ਪਹਿਲੇ ਮਾਇਆ ਆਹੀ ਜਿਸਤੇ ਪੁਰਖ ਦ੍ਰਿਸ਼ਟਿ ਕੀਤੀ ।
੨. ਜਿਸ ਦ੍ਰਿਸ਼ਟਿ ਕਰ ਮਨ ਪੁਤ੍ਰ ਉਪਜਿਆ ਮਨ ਥੀਂ ਜਗਤ ਉਪਜਿਆ, ਸੋ ਕਿਆ ਵਸਤ ਆਹੀ ਜੋ ਜਗਤ ਦੀ ਉਤਪਤ ਥੀਂ ਆਗੇ ਆਹੀ?

Question 1. First Māyā came into existence on which Purakh placed His sight.
2. By that sight, son-mind was created, and the mind created the world of experience. Is it that thing which came forward for the creation of the world?

ਉਤਰ ੧. ਮਾਇਆ ਕਾ ਰੂਪ ਇਛਾ ਹੈ ।
੨. ਅਰ ਦ੍ਰਿਸ਼ਟ ਪੁਰਖ ਹੈ ॥ ੩੭ ॥

Answer 1. The form of Māyā is desire
2. And seeing is the 'Purakh'.

Commentary

Bhāī Dyā Rām's question postulates three things; Māyā the 'illusion', Purakh (Īshvar) 'seeing' or imagining, and the mind-son (Jīva) arising from the two, which projects a further world of experience. At the *samashṭi* level, consciousness associated with Māyā as Īshvar wills the manifestation of creation. At the *vyashṭi* level, consciousness affected by ignorance as the Jīva imposes its own worldly experience (*saṃsārā*) upon the manifestation. Bhāī Aḍaṇ Shāh responds by simply deconstructing all of this to its root cause – the desires arising in reflected consciousness associated with Māyā. The desire of Purakh in the dream state

produces creation. The *vāsnā*-s of the Jīva are the root of its bondage. *Ashṭāvakra Saṃhitā* has said:

वासना एव संसार इति सर्वा विमुञ्च ताः। तत्त्यागो वासनात्यागात् स्थितिरद्य यथा तथा ॥ ८ ॥

Vāsnās alone are the world, therefore renounce them all
The renunciation of desire (vāsnātyāg) is the renunciation of the world
thus now you may live anywhere

The implication is that Māyā is not something that has been created as a separate 'thing' from Braham in the dualist sense of a God as Creator with Māyā as its autonomous process of creation. Māyā neither truly exists nor does it truly not exist.

38. To be Rid of Pain

ਪ੍ਰਸ਼ਨ ੧. ਨਾਨਾ ਪਰਕਾਰ ਕੇ ਦੁਖ ਜੀਵ ਨੂੰ ਘੇਰੇ ਰਹਿੰਦੇ ਹਨ ।
੨. ਨਿਵਰਤ ਕਿਉਂ ਕਰ ਹੋਵਨ?

Question 1. The individuated person is surrounded by many kinds of sufferings.
2. How is he to get rid of them?

ਉਤਰ ੧. ਪਰਾਪਤੀ ਦੁਖ ਦੀ ਜੇ ਧਨ ਆਦਿਕਾਂ ਦੇ ਘਾਟੇ ਕਰ ਹੋਵੈ ਤਾਂ ਇਸ ਵਿਚਾਰ ਨਾਲ ਨਿਵਾਰਣ ਕਰੀਐ:- ਜੋ 'ਮਾਨੋ ਠਗ ਤੇ, ਸਰਪ ਤੇ, ਵਿਖ ਤੇ, ਛੁਟਿਓ ਨਿਦਾਨ' ।
੨. ਇਸ ਵਾਸਤੇ ਜੋ ਸੰਗ੍ਰਹ ਧਨ ਆਦਕਾਂ ਦਾ ਰਸ, ਕਸ ਭੋਗਣੇ ਦਾ ਕਾਰਨ ਹੈ ।
੩. ਸੋਈ ਬੁਧਿ ਨੂੰ ਆਵਰਨ ਦਾਇਕ ਹੈਨ ।
੪. ਅਰ ਤਨ ਮਨ ਰੁਝਣ ਹਾਰਾ ਹੈ ।
੫. ਅਰ ਚੋਰ ਅਰ ਰਾਜਾ ਕਾ ਭੈ ਸਦਾ ਅਵਸ਼ ਹੈ ।
੬. ਅਰ ਜੇ ਦੁਖ ਰੋਗਾਦਿਕਾ ਕਰ ਹੋਵੈ ਤਾਂ ਜਾਣੀਐ, ਜੋ ਏਹ ਸਰੀਰ ਸਰਬਦਾ ਦੁਖ ਰੂਪ ਹੀਂ ਹੈ, ਜੇਹੜਾ ਨਿਰੰਤਰ ਸੁਖ ਦਾ ਵੈਰੀ ਹੋਵੈ ।
੭. ਇਜੇਹੇ ਵੈਰੀ ਦਾ ਤੁਟਣਾਂ ਜਾਹਗਾ ਖੁਸ਼ੀ ਦੀ ਹੈ ।
੮. ਸੋ ਜਾਹਗਾ ਦਿਲਗੀਰੀ ਦੀ ਨਹੀਂ ਅਰ ਬਹੁਤ ਸੁਖ ਦੁਖ ਸੁਭਾਵਾਂ ਦੇ ਉਲਟਾਉ ਕਰ ਪਰਾਪਤ ਹੋਂਦੇ ਹੈਨ ।
੯. ਇਸੇ ਵਾਸਤੇ ਜਿਸਨੂੰ ਸੰਸਾਰੀ, ਦੁਖ ਜਾਣਦੇ ਹੈਨ ।
੧੦. ਭੁਖ, ਨੰਗ, ਅਪਮਾਨ ਆਦਿਕ ।

੧੧. ਸੋ ਜਗਿਆਸੀਆਂ ਉਨਾਂ ਦੁਖਾਂ ਨੂੰ ਆਪਣੇ ਨਾਲ ਹੇਲਤ ਸਪਾਈ ਹੈ ।
੧੨. ਇਸੇ ਵਾਸਤੇ ਦੁਖਾਂ ਕਨੂੰ ਖਲਾਸ ਹੋਇ ਪਏ ਹਨ ॥ ੩੮ ॥

Answer

1. If the pain has been obtained from losing wealth, et cetera, then the prevention of suffering is obtained by contemplating and considering – 'that (wealth) is a cheat, that is a snake, that is poison, consequently leave it'.
2. Thus the tendency towards possessing wealth is due to indulgence in sensuous gratification.
3. The same thing put the veil (delusion) on intelligence (budhi).
4. And both mind and body have become entangled
5. And the fear of a thief and a king is ever certain.
6. If the pain is caused by disease, et cetera, then it is to be understood that this body is the very form of pain, and is continually the enemy of happiness.
7. Upon detaching from such an enemy a place of happiness occurs.
8. Thus that place is without dissatisfaction and many pains and pleasures occur by indifferent behaviour.
9. For this reason these are known as worldly pains.
10. These are hunger, poverty, dishonour, et cetera.
11. Thus the seeker continues along with all those pains which are being borne by him.
12. That is why seekers are detached from the worldly pains.

Commentary

One of the principles which unite all schools of Indic philosophical thought is the admission that human existence is synonymous with suffering. Consequently each school has developed its own distinctive soteriology. Gurmat also considers the natural human condition to be one in which the Jīva is ensnared in a state of suffering[1]. This is termed *bandhan* meaning bondage:

[1] Although suffering is inevitable, it would be incorrect to deny the existence of happiness. All philosophical schools recognise the impermanent psychological state of mundane happiness (*sukh*), even if this same happiness ultimately contributes to the eventual suffering experienced through attachment. *Srīmad Bhagvad Gītā* distinguishes between *tamas* happiness such as sleep and lethargy, *rajas* happiness in the various forms

ਤ੍ਰਿਬਿਧਿ ਬੰਧਨ ਤੂਟਹਿ ਗੁਰ ਸਬਦੀ ਗੁਰ ਸਬਦੀ ਮੁਕਤਿ ਕਰਾਵਣਿਆ ॥

The teaching of the Gurū ends the bondage caused by threefold Māyā, thus the teaching causes liberation

Srī Gurū Amar Dās Jī, *Rāg Mājh p.127*

What constitutes bondage? There are said to be many kinds, although nine are often cited; birth (*janam*), death (*maran*), the cycle of performing actions and experiencing their consequences (*karam*), doubt (*sanshya*), conviction that one is not Ātmā (*jīvabhāv*), the desire for more (*kāmna*), the 'knots' or desires of the heart (*hirdaygranthi*), ignorance (*avidyā*) and the body form (*sarīr*) itself[1]. Srī Gurū Jī explains:

ਬੰਧਨ ਮਾਤ ਪਿਤਾ ਸੰਸਾਰਿ ॥ ਬੰਧਨ ਸੁਤ ਕੰਨਿਆ ਅਰੁ ਨਾਰਿ ॥
ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕੀਆ ॥ ਬੰਧਨ ਪੁਤੁ ਕਲਤੁ ਮਨਿ ਬੀਆ ॥

This cycle of life and death is bondage, along with one's mother and father
Sons, daughters and wives constitute bondage,
as does the ego identity, karam and dharam

Srī Gurū Nānak Dev Jī, *Rāg Āsā p.416*

The *Jīvanmuktiviveka* sub-divides bondage into the categories of 'strong' and 'moderate'. The different modifications of the mind (*vritti*) caused by *tamoguṇa*, such as anger and arrogance, are the forms of strong bondage. The modifications of the mind made by *rajoguṇa* and *sattvaguṇa*, such as the perception of duality, are moderate bondage.

of sensuality and *sattvik* happiness derived from *upāsanā*, *dharam*, etc. Distinct from all three is the supreme and eternal bliss of the Ātmā.

[1] See Svāmī Vidyāraṇya, *Jīvanmuktiviveka*, *II.3.40*, Paṇḍit Gurdīp Singh Kesrī's introduction to *Srī Gurmat Nirṇay Sāgar* and Paṇḍit Hardev Singh Jī, *Srī Nārāyaṇ Harī Updesh*, p.47. In the latter text the following statement from *Srī Japu Jī Sāhib* is said to imply the nine forms of bondage: ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭ ਕੋਇ ॥

How is one to become free of suffering? The author divides the causes of pain into two categories. For each a form of contemplation is described to enable the removal of the pain. Because the first category is pain in the subtle body (the mind), its instrumental cause is sensual enjoyment. The consequence is twofold. One is that the mind identifies strongly with the gross body (the becoming 'entangled') and the second is to experience a sustained sense of fear, whether consciously or unconsciously. In the case of the latter, whenever a person considers himself the owner of material objects there exists, by proxy, a fear of material loss. His objects may be stolen by a thief or they may be taken by a king. In fact fear of material loss resides in all humanity, from the king right through to the thief. This pain is to be removed by contemplating the very nature of wealth with the sentiment that 'it is a cheat, it is a snake, it is poison'.

When there is gross physical pain such as disease or ailments one should recognise that the gross body is the very form of pain. Identifying with the sensations of the body binds us from being able to experience the true happiness of the Self. While detachment removes our sense of identification with pain, it does not end the cause of worldly pains. Srī Gurū Nānak Dev Jī has stated:

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

Says Nānak, the whole of worldly existence is suffering

Srī Gurū Nānak Dev Jī, *Rāg Asā p.954*

Detachment also causes pain and pleasure whether in the form of hunger, poverty, dishonour, et cetera. The seeker continues to encounter all of these, which are pains caused by mere existence. However, by remaining detached the seeker does not place any importance on these experiences. Detachment is not to be confused with the renunciation of action. It is the desire for and attachment to the fruit obtained from the performance of action that is renounced. In this way the essence of *tyāg* has been defined.

39. Location of Ātmā

ਪ੍ਰਸ਼ਨ
੧. ਕਿਥਾਈ ਆਤਮਾਂ ਨੂੰ ਪਰੇ ਤੋਂ ਪਰੇ ਬਤਾਯਾ ਹੈ ।
੨. ਕਿਥਾਈਂ ਨਿਕਟ ਤੋਂ ਨਿਕਟ ਕਹਿਆ ਹੈ ।
੩. ਤਿਸਦਾ ਭੇਦ ਕਿਆ ਹੈ ।

੪. ਜੋ ਵਸਤ ਹਿਕ ਹੈ, ਤਿਸਦਾ ਪਤੇ, ਦੁਏ, ਵਿਪ੍ਰੀਤ ਭਾਵ?

Question
1. At some places it is said that Ātmā is located at the 'furthest of the far'.
2. At other places it is said that it is the 'nearest of the near'.
3. What is the difference in this?
4. That thing is one but its places are two, this is a contradiction.

ਉਤਰ
੧. ਡੂਰ ਡੇਖਣ ਵਾਲੇ ਦੂਰ ਜਾਣਦੇ ਹੈਨ ।
੨. ਅਰ ਨਿਕਟ ਡੇਖਣ ਵਾਲੇ ਨਿਕਟ ਬਤਾਇੰਦੇ ਹਨ ।
੩. ਜਿਉਂ ਕਰ ਚਾਰ ਊਟ ਚਾਰੋਂ ਦਿਸ਼ਾ ਸਨਮੁਖ ਹਿਕ ਟੋਕਰੀ ਵਿਚੋਂ ਘਾਹੁ ਖਾਂਦੇ ਹੋਵਨ ।
੪. ਇਹ ਬੁਝਾਰਤ ॥ ੩੯ ॥

Answer
1. Far looking people are knowing it as far
2. And near looking people are asking of it as though near.
3. It is as if four camels facing from all four directions are being fed in one basket.
4. This is a riddle.

Commentary

And this shall remain a riddle! Needless to say that it is an issue of perspective.

40. The Bliss of Ātmā

ਪ੍ਰਸ਼ਨ
੧. ਆਤਮ ਸੁਖ ਦਾ ਰੂਪ ਕਿਆ ਹੈ?

Question
1. What is the form of the happiness of the Self?

ਉਤਰ
੧. ਆਤਮ ਸੁਖ ਸਹਿਜੇ ਅਨੰਦ ਰੂਪ ਹੈ ।
੨. ਜਿਵੇਂ ਜਿਉਂ ਉਸ ਵਿਖੇ ਪਿਆਰ ਅਰ ਇਸਥਿਤ ਪ੍ਰਾਪਤ ਹੋਵੈ ਹੈ ।
੩. ਤਿਉਂ ਤਿਉਂ ਅਸਥੂਲ ਗੰਢ, ਮਾਲ, ਮਿਲਖ, ਵਰਨ, ਆਸਰਮ, ਨਾਮਨਾ, ਉਸਦਾ ਤ੍ਰੁਟਦਾ ਜਾਂਦਾ ਹੈ ।
੪. ਅਰਥ ਇਹ ਜੋ ਸਭੇ ਬੇ ਰਸ ਭਾਸਦੇ ਜਾਂਦੇ ਹੈਨ ।
੫. ਜਿਵੇਂ ਸੂਰਜ ਦੇ ਉਦੇ ਹੋਣ ਕਰ ਦੂਰ ਹੋਵਣਾ ਅੰਧਕਾਰ ਦਾ ਹੈ ।
੬. ਜਿਉਂ ਜਿਉਂ ਸੂਰਜ ਦਾ ਪ੍ਰਕਾਸ਼ ਅਧਕ, ਤਿਉਂ ਤਿਉਂ, ਅੰਧਕਾਰ ਦਾ ਬਿਨਾਸ ਅਧਿਕ ।

੭. ਔਰ ਅਨਾਤਮ ਸੁਖ, ਸਦਾ ਵਿਕਾਰ ਪ੍ਰਣਾਮੀ ਛਿਨ ਭੰਗਰ ਹੈ ।
੮. ਸੋ ਅਨਾਤਮਕ ਸੁਖ ਦੋਏਂ ਪ੍ਰਕਾਰ ਹੈਨ ।
੯. ਇਕ ਵਿਖੇ ਭੋਗ,ਦੂਸਰਾ ਮਾਨ ਆਦਿਕ ।
੧੦. ਸੋ ਵਿਖੇ ਭੋਗ ਤ੍ਰੈ ਵਿਕਾਰ ਰਖਦੇ ਹੈਨ ।
੧੧. ਹਿਕ ਅਤਰਿੱਪਤਿ ।
੧੨. ਜੋ ਕੋਈ ਹਜਾਰ ਵਰਖ ਭੋਗ ਭੋਗੇ ਜਿਸ ਸਮੇਂ ਨਾ ਪਾਵੈ ਤਿਸੀ ਸਮੇਂ ਭੁਖਾ ।
੧੩. ਪਿਛਲਾ ਭੋਗ ਭੋਗਿਆ ਕਿਛ ਰੱਜ ਨਹੀਂ ਡੇਂਦਾ ।
੧੪. ਦੂਸਰਾ ਵਿਖੇ ਭੋਗਾਂ ਦੇ ਪਦਾਰਥ ਸਦਾ ਪਰਣਾਮੀ ਅਰ ਬਿਨਾਸੀ ਹੈਨ ।
੧੫. (ਬਿਰਖ ਕੀ ਛਾਇਆ ਸਿਉ ਰੰਗੁ ਲਾਵੈ ॥ ਉਹੁ ਬਿਨਸੈ ਉਹੁ ਮਨਿ ਪਛੁਤਾਵੈ ॥) ।
੧੬. ਤੀਸਰਾ ਲੁੜੀਂਦਾ ਕਹੀਏ ਪਰਾਧੀਨਤਾ ।
੧੭. ਜਿਉਂ ਕਰ ਵਡੇ ਅਮਲੀ ਹਫੀਮ ਦੇ ਅਤਯੰਤ ਪਰਾਧੀਨਤਾ ਕਰਕੇ ਬਿਛੂ ਸੰਭੇਦੇ ਹੈਨ ਆਪਣੇ ਡੰਗ ਮਰਾਵਣ ਦੇ ਵਾਸਤੇ ।
੧੮. ਅਰ ਮਾਣ ਆਦਿਕ ਭੀ ਅਨਿੱਸਥਿਰ ਹੈਨ ।
੧੯. ਜੋ ਜਗਤ ਕੇ ਆਸਰੇ ਹੈਂ ।
੨੦. ਅਰ ਜਗਤ ਕੀ ਬੁਧਿ ਸਦਾ ਚਲ, ਬਿੱਚਲ ਹੈ ।
੨੧. ਅਰ ਆਤਮ ਸੁਖ ਇਨਾਂ ਦੇ ਉਲਟ ਸਦਾ ਇਸਥਿਤ ਹੈ ।
੨੨. ਸਾਵਧਾਨ ਹੈ ।
੨੩. ਜੋ ਸੁਭਾਉ ਵਸਤ ਦਾ ਵਸਤ ਥੀਂ ਭਿੰਨ ਕਦੇ ਨਹੀਂ ਹੋਂਦਾ ॥ ੪੦ ॥

Answer

1. The bliss of the Self takes the form of spiritual ecstasy.
2. It is as if affection and stability are obtained.
3. Thus in such a way gross ties, possessions, landed property, caste, ashram, identity cease to exist.
4. Meaning this, that all such things seem bitter.
5. Just as when the rising of the sun occurs, darkness begins to disappear.
6. Just as the light of the sun increases, in the same way destruction of darkness increases.
7. Thus non-self happiness is always useless, evidently it is momentary.
8. Non-self happiness is of two kinds.
9. (1) Sensuous enjoyment and (2) pride (ego) et cetera.
10. Thus within sensuous enjoyments are placed three defects.
11. One defect is discontent.
12. Whosoever has experienced enjoyment for one thousand times, if a moment occurs when enjoyments are not received, at that moment discontentment arises.
13. Until the last enjoyment, some contentment is not obtained from such enjoyment.
14. The second defect is that they are ever enchanted by the enjoyment of material things which are impermanent.
15. *'People fall in love with the shadow of a tree, and when it passes away, they feel regret in their minds'*[1]
16. Thirdly something is described as being needed because they have become dependent upon it.
17. As great addicts of opium are excessively dependent on the drug, they are tolerant to the sting of a scorpion[2].
18. And (2) pride, et cetera, is also unstable.
19. That pride is dependent upon the world.
20. And the worldly intelligence ever continues, ever corrupted.
21. The contentment from the Ātmā is contrary to all of this and ever stable.
22. Be alert.
23. Whichever mentality one adopts toward an object, seldom does one become different from that thing.

Commentary

'Ātmā Sukh' is a phrase often used in Gurbāṇī. It is also referred to obliquely through phrases such as *sehaj sukh, mahā sukh, param sukh* and *sachā sukh*. Frequently the nature of this pleasure is taught by placing it in contrast with mundane pleasure:

ਸੁਖੈ ਕਉ ਦੁਖੁ ਅਗਲਾ ਮਨਮੁਖਿ ਬੂਝ ਨ ਹੋਇ ॥ ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਜਾਣੀਅਹਿ ਸਬਦਿ ਭੇਦਿ ਸੁਖੁ ਹੋਇ ॥

(But) with happiness comes suffering, this is not understood by the self-willed individual

---

[1] Srī Gurū Arjan Dev Jī, *Rāg Gaurī p.268*

[2] The cultivation and use of opium was once common across India. During the 19th Century it became one of the most lucrative forms of export for the burgeoning East India Company. Only at the beginning of the 20th Century with increasing political pressure at home did the British Government move to outlaw its consumption in India. The reference in the dialogue is to one curious feature of serious addiction - an immunity to poison so great that even the sting of scorpion has little effect.

Those who understand pain and pleasure to be equal,
they find the bliss of being pierced by the shabad

Srī Gurū Nānak Dev Jī, *Sirī Rāg p.57*

Throughout Srī Gurū Granth Sāhib we find that the attachment to mundane happiness (*sukh*) indicates bondage while the experience of supreme bliss (*ātmā sukh*) indicates knowledge of the Self. Bliss (*ānand*) is said to be of three kinds - *vishyānand* being the bliss produced by experiencing objects of gross perception, *vidyānand* meaning the bliss which arises from intellectual knowledge, and *brahamānand* the bliss of Braham[1]. Therefore Bhāī Dyā Rām's question concerns this last kind of bliss, the Ātmā Sukh. What is the nature of that state of bliss? Srī Gurū Nānak Dev Jī states in *Sidh Gosht*:

ਗੁਰ ਵੀਚਾਰੀ ਅਗਨਿ ਨਿਵਾਰੀ ॥ ਅਪਿਉ ਪੀਓ ਆਤਮ ਸੁਖੁ ਧਾਰੀ ॥ ੬੫ ॥

Contemplating the Gurū's teaching quenches the fire
Drinking the undrinkable they obtain the bliss of the Self

Through the contemplation of the Satigurū's teaching the 'fire' of desire and hankering subsides, bringing about contentment. Then 'drinking the undrinkable', experiencing that which cannot be experienced (the *agam agochar*) is synonymous with the experience of Ātmā Sukh. An important clarification is provided by the choice of terminology in this stanza. The word 'drinking' conveys the pleasurable and tangible nature of the experience of Ātmā. Indeed this 'drinking' is the tasting of the *ras* of the Ātmā. The famous statement of the *Taittirīya Upanishad* declares:

यद्वै तत् सुकृतम् । रसो वै सः । रसँ ह्येवायं लब्ध्वाऽऽनन्दी भवति ।

That which is known as Braham is verily the ras, obtaining this ras one becomes blissful

Taittirīya Upanishad, II.vii.1

[1] *Pañchdashī*, XI.11.11. The last form of bliss is alternatively termed *nijānand* (bliss within one self) and *ātmānand* (bliss of *ātmā*).

Who is it that is performing the tasting? According to Srī Madhusūdan Sarasvatī, there is no object of experience (*vishraya*) and thus no subject having the experience (*āshraya*). When the mind is free of modifications (*chittavritti*) and has become subtle, such bliss naturally arises[1]. Bhāī Aḍaṇ Shāh qualifies that this '*sukh*' or happiness is in the 'form of bliss'. This is the inherent nature of Ātmā which, as Gurbāṇī explains, is threefold as existence-consciousness-bliss (*satchitānand*)[2]. The state of bliss signals the necessary 'falling away' of the *antahkaraṇ*'s three defects; filth, projection and concealment. As Srī Gurū Jī has stated earlier, the incessant desire to construct a false sense of self has now been quenched. In other words, there is only indifference toward the 'flavour' of transitory pleasures. To remove desire is to tackle the root of the human condition. Bhāī Aḍaṇ Shāh explains that this bliss signals the end of various aspects of our own Jīva identity including gross ties, caste, status, et cetera. The mundane forms of happiness and knowledge of supreme bliss cannot co-exist as the analogy of sunlight and darkness demonstrates. Svāmī Sadānand Sevāpanthī has said of the supreme essence (*param ras*) of Ātmā:

ਜਬ ਭਲੀ ਪ੍ਰਕਾਰ ਆਪ ਕੋ ਆਤਮ ਰੂਪ ਆਤਮ ਕਰ ਜਾਣਿਆ ਤਬ ਕੋਈ ਸੁਖ ਦੁਖ ਨਹੀ ਰੈਹਤਾ ॥ ਵੋਹ ਪਰਮਾਨੰਦ ਸਰੂਪ ਅਵਸਥਾ ਹੋਤੀ ਹੈ ਵੋਹ ਰਸ ਕੈਹਣੇ ਮੇ ਨਹੀ ਆਵਤਾ ਦੇ ਖੇਹੀ ਬਣ ਆਵੈ ॥ ਜਬ ਐਸੀ ਅਵਸਥਾ ਹੋਤੀ ਹੈ ਤੋਂ ਅੰਤਰ ਬਾਹਰ ਆਪਣਾ ਆਪਹੀ ਆਨੰਦਘਨ ਚਿਦਾਕਾਸ ਹੀ ਭਾਸ਼ਤਾ ਹੈ ॥ ਜਬ ਤ੍ਰਿਪਟੀ ਭ੍ਰਮ ਨਾ ਭਾਸ਼ਿਆ ਤਬ ਪਰਮ ਰਸ ਹੋਤਾ ਹੈ ॥ ਸਰਬ ਅਵਸਥਾ ਆਤਮ ਸਰੂਪ ਹੀ ਹੋਤੀ ਹੈਂ ॥ ਤਬ ਤਿਸ ਕੋ ਗਜਾਨੀ ਅਗਿਜਾਨੀ ਸੁਖ ਦੁਖ ਕਛੁ ਨਹੀ ਭਾਸ਼ਤਾ ॥

When through this excellent method one knows one's essential form to be Ātmā then no longer is happiness or pain encountered. He has achieved the state in which there is the form of supreme bliss (paramānand), the flavour of which cannot be described through speech. When this state happens in this way, all that appears within and without one self is the mass of bliss and limitless consciousness. When the delusion arising from the triad of seer, seeing and seen has disappeared then there is the supreme essence. In all states there is only the essential form of Ātmā. Then he no

[1] This is not the same as the experience of bliss arising from the absence of *vritti* in deep dreamless sleep (*sukhopati*). Although the latter is the experience of the inherent bliss of Braham, it is within the state of absolute ignorance (*agyān*), and occurs with the Jīva located in the *ānandmaya kosh* or bliss sheath.

[2] Srī Gurū Gobind Singh Jī describes Braham in *Srī Jāp Sāhib* as *sach-chid-ānand* (ਸਦਾ ਸੱਚਦਾਨੰਦ ਸਤ੍ਰੰ ਪ੍ਰਣਾਸੀ ॥). This description originates in the *Taittirīya Upanishad* as *satyam-jñānam-anantam* (सत्यं ज्ञानमनन्तं ब्रह्म ।)

longer encounters notions of being the knower or the ignorant, happiness or suffering, or anything else.

Sidhānt Kaṭākhya, p.11

How does the state of Ātmā Sukh arise? The bliss emerges in the meditative absorption termed *samādhī*. Paṇḍit Mangal Singh describes three forms; *shabadang samādhī, darshanang samādhī* and *nihkalapang samādhī* thus respectively the sound or spoken form, discriminate form and the non-discriminate form. The *shabadang samādhī* can be interpreted in two ways. The first is that it is the profound meditation upon Braham while consciously perceiving that 'There is only Braham'. Because there is a perception of words and a sense of objectification, this is a sub-category of the *sarvikalap* form termed *shabadanuvidh* (literally 'word perception'). This type of *samādhī* can arise in certain stages of meditating upon the divine *nām*. The second interpretation is that it refers to the *samādhī* in which the mystical 'unstruck sound', the *anāhad shabad*, is heard. Gurbāṇī is replete with references to this experience:

ਸਹਜ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬਾਧਿਆ ॥ ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਦੁ ਵਾਜਿਆ ॥

I have seated myself in meditative posture in the cave of bliss
Situated in the illuminating consciousness of God, the unstruck sound has been played

Srī Gurū Arjan Dev Jī, *Rāg Āsā p.370*

According to yogic systems the body contains a highly sophisticated network of nerves. All are rooted into what is called the *mulādhāra* at the base of the spine. Although ten nerves are singled out for their particular importance, three are said to be instrumental to mystical experience; the *sukhmanā*, *iḍā* and *pingalā*. The *sukhmanā* is the most important, moving from the base of the spine (*mulādhāra*) through to the brain (*sahasrana*). Because of this it is also named the *braham nāḍī*. Crucially it is linked to the process of distributing the vital energies of *prāṇ* and *apān*. *Iḍā* and *pingalā* are next in importance and they flow on either side of the *sukhmanā*. Each of these nerves is said to connect to a nostril. They are respectively named *chandra nāḍī* and *suryā nāḍī*. This triad (*trikuṭi*) of nerves meet at the point between the eyes and the nose termed the *āgyā chakra*. Although involved in controlling the flow of energy within the body, a *chakra* is also linked to the degree of subtlety and refinement of one's consciousness. Thus each *chakra* represents a stage of mystical development. The *āgyā chakra* contains the *dasam dvāra*, the 'tenth door', opening which the yogi experiences Braham. Bhagat Benī Jī explains:

ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ ॥
ਬੇਣੀ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ ਮਜਨੁ ਕਰੇ ਤਿਥਾਈ ॥
ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ ਰਾਮੁ ਹੈ ॥ ਗੁਰ ਗਮਿ ਚੀਨੈ ਬਿਰਲਾ ਕੋਇ ॥
ਤਹਾਂ ਨਿਰੰਜਨੁ ਰਮਈਆ ਹੋਇ ॥

The Iḍā, Pingalā and Sukhmanā, these three abide in one place
At the confluence where the three meet, my mind bathes at that place
O Saints, the Immaculate One, Rām, abides there
Rare is the one who goes to the Gurū to understand this
There (in the dasam dvāra) exists the Immaculate, omnipresent Lord

Bhagat Benī Jī, *Rāg Rāmkalī p.974*

The *anāhad nād*, the unstruck sound, is experienced in this deep state of *samādhī*. Sound or speech, *bāṇī* or *vāk*, is categorised into five types. *Mātrikā* is the basic components of language such as vowels and consonants. *Vaikharī* is actual enunciated speech using the mouth. *Madhyamā* is the intermediate point between words in thought form and actual speech, sometimes described to be located in the throat. *Pashyantī* is speech in the form of thought. It is articulated by the mind in such a way as to be objectified by consciousness. *Parā bāṇī*, the highest form of speech, is entirely unarticulated, not even at the level of thought. It exists immersed in consciousness as a creative will. It is *shaktī*, the immanent power of consciousness. For this reason it is also termed *shabad braham* and *praṇava*. This *parā bāṇī* is Om, the primordial sound from which everything manifests[1]. This can be experienced in *shabadang samādhī*. Here Braham is realised through the form of sound, as has been described by both Gurbāṇī and the Upanishad. The *darshanang samādhī* or *sarvikalap* form is not necessarily having 'darshan' or a visual experience of God. It is a state in which the distinction between the knower, the known and knowing abides. Bhāī Gurdās Jī's *svaiyā* on this subject quoted earlier

[1] These four categories of speech originate in Bhatrihari's *Vākyāpādya* dating from some time prior to the 7th Century. He directly expounds upon the *vaikharī*, *madhyamā* and *pashyantī* forms, with an implicit description of the fourth category, *parā bāṇī*, in references to 'pure being' (*sattva mātra*) and the 'unconditioned consciousness'.

favours the third form, the *nihkalapang samādhī* in which no awareness of distinction exists[1]. Mahant Dyāl Singh, the great Nirmalā scholar and author of the *Gyān Bhūmikā* text, states:

ਇਥੇ ਤ੍ਰਿਕੁਟੀ ਭੀ ਨਾ ਦਿਸੇ । ਔਦਾਂ ਵਕਤ ਨ ਤ੍ਰਿਪਟੀ ਹਿਸੇ ॥
ਗਯਾਤਾ ਗਯਾਨ ਗੇਯ ਨ ਰਹੇ । ਧਯਾਤਾ ਧਯਾਨ ਧੇਯ ਨ ਲਹੇ ॥
ਇਥੇ ਆਨੰਦ ਹੀ ਆਨੰਦ । ਪਾਵੇ ਪੂਰਨ ਪਰਮਾਨੰਦ ॥

This (state) is not even perceived by the inner eye
Further occurrence of the triad is erased
The (triad of) knower, knowledge and known does not remain
The meditator, meditation and meditated upon is not found
This (state) is bliss and only bliss
Acquired is complete supreme bliss (Paramānand)

Gyān Bhūmikā, p.190

When the *kalapang* (*vikalap*), the mental superimposition of the triad, falls away the supreme bliss arises. This is the point of the mind's dissolution. The bliss element of Ātmā is unknowingly encountered in the *sukhopati* state but in *samādhī* this consciousness is free of ignorance and wholly aware of its own blissful nature. This type of *samādhī* takes two forms; *advaitabhāvnārūp* and *advaitāvasthānrūp*. The first is the mental perception (*bhāvnā*) of non-duality while the second is being actually situated in non-dual Braham. With practice the first which is dependent upon a thought (*vritti*) of Braham, moves into the second when this thought falls away. It is this latter form which is described as truly *nirvikalap samādhī*. However, prior to the onset of this the meditator is typically faced with four obstacles (*vighan*). Only by eliminating these four can *samādhī* occur. As the *Vichār Sāgar Ṭīkā* explains:

ਨਿਰਵਿਕਲਪਿ ਸਮਾਧੀ ਵਿਚ ਚਾਰ ਵਿਘਨ ਹੁੰਦੇ ਹਨ ।
ਉਹ ਨਿਖੇਧ ਕਰਨ ਵਾਸਤੇ ਕਹਿਤੇ ਹਾਂ । ੧ ਲਯ ੨ ਵਿਖਸ਼ੇਪ ੩ ਕਖਾਇ ੪ ਰਸਾਸ੍ਵਾਦ ।

Nirvikalap samādhī is prone to meeting with four obstacles which should be avoided.
These are; 1. Mental inactivity 2. Mental distraction 3. Disruptive passions
4. Tasting of enjoyment

[1] See commentary section of question 17.

Vichār Sāgar, seventh chapter

Laya or mental inactivity refers to the drowsiness or sleep that may arise. It is similar to *sukhopati* in that there is an absence of *antaḥkaraṇ* activity due to the dominance of *tamoguṇa*, but it is removed of the bliss component that characterises the dreamless sleep state. Overeating, indigestion, overexertion and disrupted sleep can produce *laya*. Gauḍapādāchārya emphasises in his *Kārikā* the necessity for alertness in *sādhana*. He advises the practice of literally 'addressing the mind' (*chit sambodhan*) whenever *laya* occurs. The second obstacle is distractedness or *vikshepa*. The remedy for this is to ensure that up until the point of dissolution the mind should be removed from all external objects. This struggle to keep distraction at bay and the mind focused upon Braham is called *sam* or 'pacification' by Gauḍapādāchārya. Disruptive passions (*kakhāya*) are the third type of obstacle and are subdivided into two categories; i) the external, focused upon objects and relationships within gross experience and ii) the internal, becoming engrossed in speculation about an object of desire. In the state of meditation such passions should be overpowered there and then, while the practice of *vivek* between Ātmā and anātmā diminishes the likelihood of this passion arising. The fourth type of obstacle is termed *rasāsvād*, the 'tasting of enjoyment'. This can arise from the positive absence of misery or distraction. For example, it is normal after having carried heavy bags for a significant amount of time to then enjoy the pleasure of being able to finally put them down. Thus one should be careful not to be enticed into enjoying the absence of distraction and suffering that *sādhana* and eventually *samādhī* may offer. This happiness is termed 'tasting enjoyment' and Vedāntic texts often warn the seeker to avoid indulging in the experience of bliss that arises in *samādhī*. *Nirvikalap samādhī* is characterised by the absence of inner modifications. For there to follow an awareness of 'tasting enjoyment' indicates the re-emergence of the mind filled with the impression of the bliss that exists when *vritti*-s are entirely restrained. In this sense *rasāsvād* is an obstacle to *nirvikalap samādhī*.

Similarly, Bhāī Aḍaṇ Shāh's answer proceeds with an exposition of the various subcategories of pride and sensual enjoyment. While the different forms of sensuous enjoyment need no clarification, it should be noted that pride is considered harmful because it derives and depends upon the transitory world of experience. Therefore by its very nature it reinforces the false sense of individuation as Jīva Ātmā.

41. The Essential Nature of Parmātmā

ਪ੍ਰਸ਼ਨ ੧. ਪ੍ਰਮਾਤਮਾਂ ਦਾ ਨਿਜ ਸਰੂਪ ਕਿਆ ਹੈ?

Question 1. What is Parmātmā's own essential nature?

ਉਤਰ ੧. ਪਰਮਾਤਮਾਂ ਗਜਾਨ ਸਰੂਪ ਹੈ ।
੨. ਜੋ ਉਪਮਾ, ਸ੍ਰਿਸ਼ਟ ਕਰਤਾ, ਕਹੀਐ, ਤਉ, ਸ੍ਰਿਸਟ ਉਤਪਤਿ ਸਾਂਬਰ ਆਦਿਕ ਕੰਨੂੰ ਭੀ ਹੋਈ ਹੈ ॥ ੪੧ ॥

Answer 1. Parmātmā's essential nature is knowledge.
2. If the analogy is given of being the 'Creator of the world', then also That One is the originator and preserver, et cetera, of the world.

Commentary

What is Parmātmā's own essential form? It is knowledge. What is meant by knowledge? By knowledge is meant the absolute truth, the sat-chit-ānand[1]. Parmātmā is self-illumined pure consciousness (*chetanya*). Accordingly the *Braham Sūtra* describes the nature of Ātmā with one word – 'knowledge'[2]. It is to be obtained only through the exercise of the *budhi*. The inner purification facilitated by the *budhi* and its contemplation on the Gurū's teaching culminates in self-illumined pure consciousness. For this very reason sat-chit-ānand is translated as existence, consciousness and bliss. This is the essence of the Self and thus the essence of supreme truth. Srī Gurū Arjan Dev Jī has stated:

ਕਰਨ ਕਰਾਵਨ ਸਭੁ ਕਿਛੁ ਏਕੈ ॥ ਆਪੇ ਬੁਧਿ ਬੀਚਾਰਿ ਬਿਬੇਕੈ ॥

[1] This defines the essence of Parmātmā. *Sat* refers to that which remains the same in all three modes of time (past, present and future). Therefore, it is that which is beyond the process of being created, sustained and destroyed i.e. the unaffected and changeless. *Chit* meaning *chaitanya* is the nature of awareness or knowledge, a knowledge that does not change and a knowledge that is perfect when combined with *sat*. It is consciousness since it witnesses the change, and is therefore defined as the awareness component. *Ānand* is the consequence of not associating with the gross and subtle bodies, and the changes that arise within them. It arises from the awareness of completeness (*pūranatva*).

[2] ज्ञोऽत एव ॥ *Braham Sūtra*, 2.3.18

Cause of causes, the Oneness of all things
You are known through the discerning contemplation of the budhi

Srī Gurū Arjan Dev Jī, *Rāg Gaurī p. 236*

The second sentence of Bhāī Aḍaṇ Shāh's answer establishes that the description of attributes such as *'srishṭa kartā'* should be recognised as *'upmā'* meaning an analogy. While immersed in the objective reality encountered by the Jīva Ātmā, Parmātmā's nature may be qualified with the *taṭastha lakshaṇa* or secondary characteristic of 'Creator'. However, Srī Gurū Teg Bahādar Jī has said of this reality we perceive:

ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ ॥ ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨਾ ਰਹੈ ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤ ॥

My friend, this world is entirely false, know this well
Says Nānak it is only as permanent as a wall of sand

Srī Gurū Teg Bahādar Jī, *Svaiyā p.1429*

The interpretation of *'kartā'* as an *'upmā'* raises an important point about the terminology within Gurbāṇī. The Gurūs belong to the category of *avatār* or manifestation of Parmātmā known as *Pūran Hari Avatār* – the complete *saguṇa* manifestation of Hari[1]. By implication this means that the status of the Gurū is no different from Īshvar, all knowing and unafflicted by illusion. Therefore the ontological perspective often taken in the writings of the Gurūs is not their own, but a description of the condition of the Jīva Ātmā to whom the teaching is addressed. Gurbāṇī is didactic, articulating the state of separation so as to convey the means by which to obtain non-duality. Taking the example of the Mūl Mantra in which Parmātmā is qualified as *'Kartā Purakh'*, this should be recognised as a *saguṇa* attribute *relative* to this position of independence. Within the *Gyān Prabodh* composition of Srī Gurū Gobind Singh Jī he describes Braham as:

ਸਰਤਾ ਕਹੂੰ ਕੂਪੰ ਸਮੁਦ ਸਰੂਪੰ ਅਲਖ ਬਿਭੂਤੰ ਅਮਿਤ ਗਤੰ ॥
ਅਦ੍ਵੈ ਅਬਿਨਾਸੀ ਪਰਮ ਪ੍ਰਕਾਸੀ ਤੇਜ ਸੁਰਾਸੀ ਅਕ੍ਰਿਤ ਕ੍ਰਿਤੰ ॥

[1] Nirmalā texts describing the Gurū as *avatār* include Paṇḍit Tārā Singh Narotam's *Srī Gurmat Nirṇay Sāgar*, Paṇḍit Gulāb Singh's *Moksh Panth Prakāsh*, Paṇḍit Sādhū Gurdit Singh's *Srī Gurmat Sidhāntsār* among many others.

Variably in the form of a stream, a well, an ocean,
of incomprehensible magnificence, of a boundless condition,
non dual, indestructible, supreme illumination,
splendorous quantity, (creator of the) uncreated creation

Gyān Prabodh, Tribhangī Chand 28

In the first sentence of this verse emphasis is placed upon the various forms all being Braham, whether aggregate (ocean) or distributive (a stream). A modified form of the Upanishadic 'ocean' metaphor noted earlier is used to convey this truth. The term 'Advaita' is then introduced to qualify the underlying non-duality illuminating these apparently distinct forms. At the end of the stanza it explicitly describes Braham as the '(creator of the) uncreated creation'. The phrase '*akrit kritang*' cannot be reversed to read 'uncreated creator' since it is a compound adjective describing the outcome of an implied Creator. If 'kritang' were to have been a noun (creator) it would have had the suffix 'tā', thus '*kartā*'. This compound adjective is put into context by the previous sentence and is thus clearly talking about the apparent divergent forms. Thus Parmātmā creates that which is not absolutely real. Writing over a century later, Sant Mohar Singh Nirmalā uses the same phrase to characterise Māyā in his Vedāntic treatise, *Bhram Torrh Granth*:

ਕ੍ਰਿਤ ਅਕ੍ਰਿਤ ਆਪ ਕੋ ਜਾਨੇ । ਸਰਧ ਭੇਦ ਕਲਪਨਾ ਭਾਨੇ ।
ਸਭ ਮੈ ਦੇਕੋ ਅਪਨਾ ਆਪ । ਆਗੇ ਰਹਿਆ ਨ ਕਰਨਾ ਜਾਪ ।

When you know of the uncreated creation,
(you) are pleased by the perception of difference arising from your imaginary belief
All that you see is your own doing,
and (you) remain unwilling to perform meditation

The question now becomes how does 'uncreated creation' manifest? The answer lies in the earlier sentence of the *Gyān Prabodh* quotation with the phrase 'supreme illumination'. The manifested creation including all that is sentient and insentient is purely the reflection of that illuminating consciousness in Māyā. This is one quality of Braham that distinguishes its uniqueness from the mundane termed *alokikatrūp apūravtā*. Only in this way is it possible to explain why the Brahamgyānī, the knower of Braham, is said by Srī Gurū Arjan Dev Jī to share identity with Īshvar, the 'creator of creation':

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਭ ਸ੍ਰਿਸਟਿ ਕਾ ਕਰਤਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦ ਜੀਵੈ ਨਹੀ ਮਰਤਾ ॥

The knower of Braham is the creator of creation
The knower of Braham lives eternally and never dies

Srī Gurū Arjan Dev Jī, *Srī Sukhmanī Sāhib p.273*

42. Resolve's Remedy

ਪ੍ਰਸ਼ਨ
੧. ਪ੍ਰਾਪਤ ਦੁਖ ਸੁਖ ਦੀ ਰਹਿ (ਅਸਬਾਬ) ਕਾਰਜ ਦੇ ਮਨਉਤ ਵਿਚ ਪਕ ਰਹੀ ਹੈ ।
੨. ਤਿਸਦਾ ਉਪਾਉ ਕਿਆ ਹੈ?

Question
1. The resolve remains definite to continue striving to obtain pain and pleasure.
2. What is the remedy for this?

ਉਤਰ
੧. ਉਪਾਉ ਬੀਚਾਰ, ਅਰ ਭਰੋਸਾ ਹੈ ।
੨. ਪਰੀਤਵਾਨ ਕਉਂ ਸਰੀਰ ਦੇ ਸੁਖ, ਦੁਖ, ਪਰ ਦ੍ਰਿਸ਼ਟ ਨ ਲੋੜੀਐ ।
੩. ਜੋ ਸੁਖ ਦੁਖ ਭਗਵੰਤ ਵਸਾਂ ਹੈ, ਸਰੀਰ ਵਸਾਂ ਨਹੀਂ ।
੪. ਜੇ ਤਿਸ ਭਾਵੈ ਤਾਂ ਰੋਗੀਆਂ ਮਾੜਿਆਂ ਨੂੰ ਚਉਪਆਈਆਂ, ਪਾਲਕੀਆਂ ਤੇ ਵਿਚ ਲੇਫ ਤੁਲਾਈਆਂ ਪੱਟਦੇ, ਹੱਥਾਂ ਤੇ ਕਾਂਧਿਆਂ ਉਪਰ ਉਠਾਈ ਜਾਂਦੇ ਹਨ ।
੫. ਅਰ ਜੇ ਤਿਸ ਭਾਵੈ ਤਾਂ ਅਰੋਗੀ, ਬਲੀ, ਕੈਦ ਵਿਚ ਜੰਜੀਰਾਂ ਨਾਲ ਰੋਟੀ ਪਾਣੀ ਨੂੰ ਮੁਹਤਾਜ ਰਹਿੰਦੇ ਹਨ ॥ ੪੨ ॥

Answer
1. The remedy is enquiry and conviction.
2. The Bhagat is not required to take into account the pain and pleasure of the body.
3. All pains and pleasures are in the control of God and they are not in the body's control.
4. If He wills it, the sick and weak are carried by hands, on shoulders, on cots, palanquins duly covered with quilts and under bedding made of silk.
5. If He wills it, the healthy and strong are chained in prison, and deprived of water and bread.

Commentary

We are ensnared in an absurd predicament – the greater our resolve to obtain (transitory) pleasure, the greater the certainty of experiencing pain. Apt metaphors abound in Paṇḍit Gulāb Singh's description of this:

ਗੀਝਨ ਮਾਸ ਗਹੇ ਮੁਖ ਮੈਂ ਪੁਨ ਝੁੰਡਨ ਤੇ ਨਿਜ ਮੁੰਡ ਕਟਾਏ।
ਭ੍ਰਿੰਗ ਬਲੀ ਪਿਖਿ ਕੰਜ ਪ੍ਰਭਾ ਉਰ ਲੋਭ ਲਗੇ ਤਿਹ ਮਾਹਿ ਬੰਧਾਏ।
ਰੂਪ ਕੇ ਲੋਭ ਪਤੰਗ ਦਹੇ ਅਰੁ ਚੋਗ ਕਿ ਲੋਭ ਬਿਹੰਗ ਫਹਾਏ।
ਯਾ ਭਵ ਮੰਡਲ ਮਾਹਿ ਸੁਨੋ ਉਰ ਲੋਭ ਕਰੇ ਦੁਖ ਕੌਨ ਨ ਪਾਏ॥

Vultures seize dead flesh in their mouths, but in doing so are attacked by other vultures desiring the same, thus they receive cuts to their heads
The black bee looks from a branch to the lotus with its beautiful fragrance, the desire causes it to be locked within the flower
The moth is transfixed by the beauty of the light and annihilates itself in the flame, the bird greedily desires food only to be ensnared in a cage
Tell me, in this cycle of existence who does not experience suffering from responding to the heart's avarice?

Bhāvrasāmrit, svaiyā 38

The instinctive behaviour of each animal is the cause of its own suffering. Srī Gurū Nānak Dev Jī observes the same contradiction in the continual self-deception of the human:

ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ ॥

Tens of thousands of cheatings and deceptions day and night he performs

Srī Gurū Nānak Dev Jī, *Āsā Ki Vār p.471*

How to end this vicious circle? Firstly through 'enquiry' or *vichār*, the likes of which Paṇḍit Gulāb Singh has described above. *Vichār* should ultimately remove the manifestation of sensory desires. Once *vichār* has established a truth, 'conviction' or *bharosā* is needed to ensure this truth is acted upon with sincerity. Initially the seeker's firm resolve, produced by enquiry and conviction, intervenes whenever a desire wishes to be gratified. With practice self-control becomes one's second nature.

What kind of resolve ends the pursuit of transitory pleasures? It is this, that at the level of gross experience he recognises that 'what is received from my actions in terms of pain and pleasure is beyond my own control'. Ultimately pain or pleasure is caused to reside in the body by Parmātmā, not by the body itself. This does not undermine the role played by *prārabdh karam*[1] (the consequence of prior actions which are presently bearing fruit) or the importance of *purushkār*[2] (the capacity for self-willed effort). These continue to each play their respective roles. However, neither have any influence over the *outcome* of an action. In other words, when it comes to the issue of the freedom and autonomy of the individual it must first be recognised that prior and future events arising in our experience are caused by our own *karam* from a previous birth. Secondly, each event provides scope for *purushkār* meaning self-willed effort. Thirdly, by combining the two previous points the given outcome of the individual's response is determined by the will of Parmātmā.

43. Bhagvān's Consciousness

ਪ੍ਰਸ਼ਨ ੧. ਗੀਤਾ ਵਿਖੇ ਭਗਵਾਨ ਕਹਿਆ ਹੈ ਅਰਜਨ ਪ੍ਰਤਿ ।
੨. ਜੋ ਸਰਬ ਵਿਖੇ ਈਸ਼੍ਵਰ ਭਾਵਨਾ ਰਖ, ਤਿਸਦਾ ਅਰਥ ਕਿਉਂ ਕਰ ਹੈ?

Question 1. In the *Bhagvad Gītā*, Bhagvān (Krishṇa) explains to Arjan:
2. 'Keep in mind that the consciousness of Īshvar dwells in all', what is the meaning of this?

ਉਤਰ ੧. ਅਰਥ ਜਿਸ ਨਿਰਭੇਦ ਪਦ ਪਾਇਆ ਹੈ, ਤਿਸਦਾ ਆਪਾ ਪਰ ਕਾ ਉਠ ਗਇਆ ਹੈ ।

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[1] Srī Gurū Arjan Dev Jī in *Rāg Mājh, p.134* explains:

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

As you sow so you shall reap, this is the field of karam

[2] Srī Gurū Nānak Dev Jī in *Rāg Āsā, p.474* explains:

ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ ॥

Accomplish your own tasks with your own hands

२. ਅਰ ਜਿਸਨੇ ਨਿਰਭੇਦ ਪਦ ਨਹੀਂ ਪਾਇਆ ਉਸੁ ਕੇ ਬਣਦਾ ਹੈ ।
३. ਜੋ ਸਭਸੇ ਦੀ ਸੇਵਾ ਕਰੇ, ਸੁਆਮੀ ਜਾਣ ਕਰ ॥ ੪੩ ॥

Answer
1. The meaning is this; for the one who has attained the non-different state his 'me and you' (duality) has vanished.
2. And for the one who has yet to obtain the non-different state, nothing happens to him,
3. But he renders service to all by considering them Svāmī.

Commentary

Although this type of statement of Srī Krishṇa Bhagvān appears a number of times within the *Srīmad Bhagvad Gītā*, the following quotation epitomises it:

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

One who sees Me everywhere, and sees all things in Me –
I do not become an object of indirect experience to him,
and he too does not become an object of indirect experience to Me

Srīmad Bhagvad Gītā, adhyāy 6 salok 30

In accordance with the *Srīmad Bhagvad Gītā*, Bhāī Aḍaṇ Shāh describes two plausible interpretations of this statement. One is applicable to the *seeker* of Bhagvān, whether through *gyān* or *bhaktī*, and the other is applicable to the *devotee as a servant*. For the former the teaching indicates the essence of the absolute reality. For the latter it describes the most suitable sentiment with which to act without yet engaging in practices culminating in *gyān*. For the one actively seeking Brahamgyān the teaching conveys the nature of Bhagvān as the *adhiṣṭhān*, the foundational consciousness out of which everything arises. Through practice the teaching becomes a source of direct knowledge. For the *devotee as a servant* the teaching brings about no ontological change. He remains the Jīva Ātmā and entirely devoted to Bhagvān. The teaching provides him with indirect knowledge of Bhagvān's presence everywhere within everything. This inspires both good actions and compassionate behaviour. It should be noted that these two interpretations of the teaching are not exclusive from one another. Indeed the essence of the Sevāpanthī tradition is an active combination of both approaches – compassionate service toward all life forms in harmony with and inspired by the inner pursuit of *tattva gyān*. The next answer elaborates upon the nature of the *sevak*.

44. Concerning the Servants

ਪ੍ਰਸ਼ਨ
੧. ਜਿਸ ਨਿਰਭੇਦ ਪਦ ਨਹੀਂ ਪਾਇਆ ਸਭਸੇ ਨੂੰ ਭਿੰਨ ਭਿੰਨ ਦੇਖਸੀ ।
੨. ਆਪਣੀ ਦ੍ਰਿਸ਼ਟ ਅਨੁਸਾਰ, ਸੁਆਮੀ ਭਾਵ ਕਿਉਂ ਕਰ ਜਾਣੈ?

Question
1. For the one who did not obtain that non-different state, each and everything appears different and diverse.
2. According to his own perception, how does he understand the sentiment of Svāmī?

ਉਤਰ
੧. ਸੁਆਮੀ ਭਾਵਨਾਂ ਦਾ ਅਰਥ ਇਹੁ ਹੈ, ਜੋ ਆਪਣੇ ਸੁਆਮੀ ਦੀ ਪਰਸੰਨਤਾ ਵਾਸਤੇ, ਜੋ ਪ੍ਰਸੰਨਤਾ ਉਸਦੇ ਪਿਆਰੇ ਦੀ ਹੈ, ਸੋ ਪਰਸੰਨਤਾ ਸੁਆਮੀ ਦੀ ਜਾਣੈ, ਜਿਉਂ ਕਰ ਛੁਹਾਰੇ ਦੀਆਂ ਗਿਟਕਾਂ ਕਢਾਵਣੀਆਂ ਮਿਲੀਆਂ ਨਾਈ ਨੂੰ, ਜੰਵ ਨਾਲ ।
੨. ਸੋ ਲਾੜੇ ਦੇ ਵਾਸਤੇ ਮਿਲੀਆਂ ।
੩. ਸੋ ਤਿਸਦਾ ਤਾਤਪਰਜ ਇਹ ਹੈ, ਜੋ ਟਹਿਲ ਸੇਵਾ ਅਸਥੂਲ ਦੀ, ਵਾਸਤੇ ਕਿਸੇ ਮਾਨੁਖ ਨਾਲ ਪ੍ਰੀਤ ਹੋਂਦੀ ਹੈ ।
੪. ਸਰਬ ਪ੍ਰਕਾਰ ਆਪ ਥੀਂ ਭਲਾ ਜਾਣਦਾ ਹੈ ।
੫. ਸੁਖ ਪ੍ਰਸੰਨਤਾ ਉਸਦੀ ਅਤੇ ਉਸਦੇ ਸਨਬੰਧੀਆਂ ਦੀ, ਆਪਣੇ ਸੁਖ ਪਰਸੰਨਤਾ ਥੀਂ ਵਸੇਖ ਜਾਣਦਾ ਹੈ ।
੬. ਤਿਵੇਂ ਸੁਆਮੀ ਦੇ ਸਨਬੰਧ ਭਾਵ ਕਰ, ਸਭੇ ਪਿਆਰੇ ਲਗਨ ਤਾਂ ਕਿਆ ਅਸਚਰਜ ਹੈ – *ਸਭ ਕੋ ਤੁਝ ਹੀ ਵਿਚਿ ਹੈ ਮੇਰੇ ਸਾਹਾ ਤੁਝ ਤੇ ਬਾਹਰ ਕੋਈ ਨਾਹਿ ॥ ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਸਭਸ ਦਾ ਮੇਰੇ ਸਾਹਾ ਸਭਿ ਤੁਝ ਹੀ ਮਾਹਿ ਸਮਾਹਿ ॥*
੭. ਅਰ ਅਧਿਆਤਮੁ ਭਾਉ ਕਰਿ ਦੇਖੀਐ, ਤਾਂ ਸੇਵਕ ਸੁਆਮੀ ਰੂਪ ਹੈ ।
੮. ਸ੍ਰੀ ਗੁਰੁ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਵਿਖੇ ਕਹਿਆ ਹੈ, ਜੋ ਸਰਬ ਕਰਮ ਭਗਵੰਤ ਅਰਪਣ ਕਰੇ ।
੯. ਜੋ ਕਰਮ ਭਗਵੰਤ ਅਰਥ ਕਰੇ, ਸੋਈ ਸਫਲ ਹੈਨਿ ।
੧੦. ਅਰ ਅਧਿਆਤਮ ਦ੍ਰਿਸ਼ਟ ਕਰ ਵੀਚਾਰੀਐ ਜੋ ਕਛੁ ਆਪਣੇ ਅਰਥ ਕਰੇ ਸੋਈ ਸਫਲ ਹੈਨਿ।
੧੧. ਜੋ ਭਗਵੰਤ ਨੂੰ ਇਸਦੇ ਕਰਨ ਦੀ ਲੁੜੀਂਦ ਕੇਹੀ ਹੈ ।
੧੨. ਜੇ ਕਾਲਾ ਮੈਲਾ ਹੈ ਤਾਂ ਏਹੁ ਹੈ ।
੧੩. ਅਰ ਉਜਲਤਾ ਪਏਸੀ ਤਾਂ ਇਹੁ ।
੧੪. ਜੋ ਕਛ ਪਏਸੀ ਤਾਂ ਇਹੁ ਪਏਸੀ ।
੧੫. ਜੋ ਕਛ ਭਲਾਈ ਦਾ ਉਦਮ ਕਰੇਸੀ, ਤਾਂ ਵਾਸਤੇ ਆਪਣੇ ਕਰੇਸੀ।

੧੬. ਇਸੇ ਦੇ ਕੰਮ ਆਉਸੀ ।
੧੭. ਉਹ ਜੋ ਹੈ - ਨ ਬੰਧ ਹੈ, ਨ ਮੁਕਤ ਹੈ ।
੧੮. ਨ ਮੈਲਾ ਹੈ, ਜੋ ਓਜਲਾ ਹੋਵੈ ।
੧੯. ਅਰ ਕਰਮੁ ਦੋ ਪ੍ਰਕਾਰ ਹੈਨਿ ।
੨੦. ਹਿਕ ਅਸਥੂਲ ਇਸ਼ਨਾਨ ਆਦਿਕ ।
੨੧. ਸੋ ਇਹੁ ਕਰਮੁ ਕਿਉਂ ਕਰਿ ਬਣਦੇ ਹੈਨਿ, ਜੋ ਭਗਵੰਤ ਅਰਪਣ ਕਰੀਅਨਿ ।
੨੨. ਸਭੇ ਆਪਣੇ ਹੀਂ ਅਰਥ ਹੈਨਿ ।
੨੩. ਦੂਸਰਾ ਸਮ ਦਮ ਆਦਿਕ ਸ਼ਾਂਤਕੀ ਕਰਮੁ ਜੋ ਰਿਦੇ ਨੂੰ ਉੱਜਲਤਾ ਦਾਇਕ ਹੈਨਿ ।
੨੪. ਸੋ ਭੀ ਆਪਣੇ ਅਰਥ ਹੋਇ ।
੨੫. ਭਗਵੰਤ ਅਰਥ ਨ ਹੋਇ ਕਿਉਂ? ਅਰ ਜਥਾਰਥ ਵਿਖੇ ਆਪਣਾ ਆਪ ਇਸ ਭਗੰਵਤ ਹੈ।
੨੬. ਭਗਵੰਤ ਕਹੀਐ ਅਰ ਸੰਤ ਕਹੀਐਂ ।
੨੭. ਅਗਿਆਨ ਅਵਰਨ ਕਰ ਉਹ ਸਰੂਪ ਢਾਕਿਆ ਹੋਇਆ ਹੈ ।
੨੮. ਕਛ ਹੋਰ ਦਾ ਹੋਰ ਪਇਆ ਜਾਣਦਾ ।
੨੯. ਜੋ ਬਿਪਰੀਤ ਗਿਆਨ, ਅਗਿਆਨ ਥੀਂ ਉਪਜਿਆ ਹੈ ।
੩੦. ਸੁਪਨ ਜੈਸੇ, ਜੋ ਜਾਗ੍ਰਤ ਨਿਸਚੇ ਕੀ ਵਸ ਹੈ ।
੩੧. ਅਰ ਆਪਣਾ ਆਪ ਸੁਪਨ ਨੱਰਦਾ ਓਰੀ ਪੁਰਖ ਜਾਗ੍ਰਤ ਹੈ ।
੩੨. ਉਸਥੀਂ ਭਿੰਨ ਕਿਛ ਨਹੀਂ ।
੩੩. ਇਸ ਭਾਉ ਕਰਿ ਅਰਦਾਸ ਉਪਾਸ਼ਨਾ, ਅਰਾਧਨਾ, ਸੁਪਰ ਨਰ ਦੀ, ਪੁਰਖ ਅਸਲੀ ਆਗੇ ਪਰਵਾਨ ਹੋਈ ।
੩੪. ਵਾਸਤੇ ਪ੍ਰਾਪਤ ਹੋਵਣਾ ਪਦ, ਜਾਗ੍ਰਤ ਦਸ਼ਾ ਪਾਵਣੇ ਵਾਸਤੇ ।
੩੫. ਸੋਈ ਉਸਦੀ ਅਰਦਾਸ, ਉਪਾਸ਼ਨਾ, ਅਰਾਧਨਾ ਹੈ ।
੩੬. ਜੋ ਆਪਣਾ ਆਪ ਉਸ ਦਾ ਉਹੋ ਜਾਗ੍ਰਤ ਪੁਰਖ ਹੈ, ਸੋ ਪੁਰਖ ਸਾਖਯਾਤ ਸੰਤ ਹੈਂ ।
੩੭. ਸਿਵਾਇ ਉਸ ਦੇ ਸ੍ਰਵਣ ਮਾਤ੍ਰ, ਅਰ ਉਨਮਾਨ ਮਾਤ੍ਰ ਹੈ ॥ ੪੪ ॥

Answer

1. The meaning of Svāmī's sentiment is this; the pleasure of those beloveds (Saints) is accordingly your Svāmī's pleasure, thus he knows the pleasure of God just as when the barber pulls out the pips of dried dates when with the marriage procession.
2. The barber is assigned to this for the purpose of the bridegroom.
3. Thus the essential meaning is this; for this purpose the gross devoted service of mankind is performed with love.
4. In all manners he becomes knowing of goodness.
5. When this pleasure is with both himself and the kindred ones, he comes to know of more pleasure.
6. In the same manner the kindred of Svāmī performs devotion, then what astonishment there is for the devotionally attached beloveds:

All are within You alone, O my King; none at all are beyond You. All living things are Yours (and) You belong to all, O my King. All shall merge and be absorbed in You.[1]

7. And if it is seen to be the *adhyātam* (knowledge of the self) devotion, then the servant is the form of Svāmī
8. Within Srī Gurū Granth Sāhib Jī it is expressed that all actions are to be dedicated to Bhagvant.
9. Fruitful are the actions that are performed in dedication to God.
10. Contemplating this from the *adhyātam* perspective, the meaning is that you yourself become fruitful.
11. What kind of person needs this sort of (dedicated) action to Bhagvant?
12. If there is great filth then this is needed.
13. And if purity is obtainable then this is needed.
14. Whatever he needs to he will obtain.
15. Whoever is able to perform some endeavour for goodness then it will be achieved to his own benefit.
16. These will come of these actions (he will be benefited by this).
17. Whosoever he is, he is neither in bondage nor liberation.
18. That one is not filthy, that one is pure.
19. And such action is of two forms;
20. One is gross bathing, et cetera.
21. Why such actions have come into existence is because they are to be dedicated to God.
22. All have their own value.
23. The second (are) the practices of Sam, Dam, et cetera, and *sattvaguṇa* action, which are yielding purity within the heart
24. This has its own value.
25. Why is this not value for Bhagvant? The reality is that Bhagvant is within you.
26. This is said by both Bhagvant and the Saint.
27. That essential nature (Braham) has become covered by the veil of ignorance.

[1] Srī Gurū Rām Dās Jī, *Rāg Dhanāsrī p.670*

28. For one thing, one knows something else.
29. Whatever the contradictory knowledge that exists is the product of ignorance.
30. Just as in the dreaming state one is confident of being awake and in control.
31. And beyond your own dreaming state as a man is the awakened 'Purakh'.
32. There is nothing different from Him.
33. The devotion of the sleeping man performing prayer, worship, remembrance is acknowledged before the true 'Purakh'.
34. This is for the purpose of obtaining His 'feet', which is to obtain the condition of being awake (Knowledge).
35. The One to whom prayer, worship and remembrance is performed,
36. Who is within yourself as the awakened Purakh state, that Purakh manifests as the Saint.
37. Except listening to the instruction of him only, more is only an estimate.

Commentary

Continuing from the previous question, how are those who are veiled by ignorance to understand the sentiment of Bhagvān's earlier statement? First they should seek the assistance of the Saint. One can obtain the pleasure of God (*mukti*) through the pleasure of the Saint. As Gurbāṇī states:

ਸੰਤਨ ਕੈ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਸੰਤਨ ਕੈ ਸੰਗਿ ਰਾਮ ਗੁਨ ਗਾਉ ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਕਿਲਵਿਖ ਸਭਿ ਗਏ ॥ ਸੰਤ ਸਰਣਿ ਵਡਭਾਗੀ ਪਏ ॥
ਰਾਮੁ ਜਪਤ ਕਛੁ ਬਿਘਨੁ ਨ ਵਿਆਪੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਅਪੁਨਾ ਪ੍ਰਭੁ ਜਾਪੈ ॥

I am devoted to the Saints
In the company of the Saints the qualities of Rām are sung
Through the pleasure of the Saints all transgressions are removed
In the shelter of the Saints one becomes blessed with great fortune
By reciting Rām's name obstacles no longer exist
Through the pleasure of the Gurū your Beloved Lord is known

Srī Gurū Arjan Dev Jī, *Rāg Goṇḍ p.869*

Here Srī Gurū Jī teaches that the pleasure of both the Saints and the Satigurū are integral to the achievement of *mukti*. The barber analogy given in the answer establishes two further points; i) the exact role the Saint plays in the union between Jīva and Braham, and ii) how the seeker can recognise the pleasure of Svāmī. Traditionally in rural Punjāb marriages were often arranged through the local Muslim barber. Because their profession took them to other local villages they had access to impartial information about potentially compatible alliances. The dried dates referred to were eaten during the procession of the marriage party. Thus the barber's pip, signifying his happiness, is a sign that the marriage has been successfully arranged. Therefore the Saint is not the *giver* of *mukti*, but the one whose efforts ensure the marriage between Bhagvān and the seeker is successful. Thus what pleases the Saint inevitably pleases Bhagvān. As Tulsīdās Gosvāmī has explained, the Saints live to arrange this marriage:

संत बिटप सरिता गिरि धरनी । पर हित हेतु सबन्ह कै करनी ॥

The Saints, trees, rivers, mountains and earth exist for the benefit of others

Srī Rāmcharitmānas, Uttar Kāṇḍ 124

Similarly Srī Kabīr Jī explains:

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ ॥ ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ ॥

Says Kabīr, it is best to serve two – God and the Saint
While God is the giver of mukti, the Saint causes one to utter the Nām

Srī Kabīr Jī, *Salok p.1373*

How can one gain the pleasure of Bhagvān? The previous answer explained that for the seeker who is not yet able to undertake *adhyātamic* practice he should understand the sentiment of Bhagvān to be a directive to serve all selflessly with love. He should recognise all life as the Beloved appearing in different forms. The teaching that one should dedicate all actions to Parmeshvar is attributed to the Gurūs[1]. Indeed Srī Gurū Arjan Dev Jī states:

[1] This teaching is given in the *Srīmad Bhagvad Gitā* in which Srī Krishṇa Bhagvān defines desireless actions as those performed in dedication to Him.

ਜਾਪ ਤਾਪ ਦੇਵਉ ਸਭ ਨੇਮਾ ॥ ਕਰਮ ਧਰਮ ਅਰਪਉ ਸਭ ਹੋਮਾ ॥

I dedicate all to him, meditation, austerity, religious observances
I dedicate all to him, good actions, righteousness, worship

Srī Gurū Arjan Dev Jī, *Rāg Āsā p.391*

Whatever the fruit obtained from these dedicated actions, they now possess complete goodness. Performing such actions in this way does not cause any further bondage, nor does it cause liberation. Instead it causes complete inner purity. This is called *naishkām karam* - desireless actions entirely dedicated to the Lord including uttering the name of Lord (*japu*), austerity (*tapu*), selfless service (*sevā*), giving in charity (*dān*), and devotional worship (*pūjā*). It ends the performance of actions motivated by desire, termed *kāmya karam*. It is also to desist from performing actions which are considered forbidden, termed *pratisheda karam*. This is combined with the symbol oriented worship (*upāsanā*) of Bhagvān which removes sin (*pāp*) and earns merit (*punya*). Bhāī Aḍaṇ Shāh recommends this practice for the one who is blackened with 'filth' for *naishkām karam* purifies the *antaḥkaraṇ* of its blemishes such as impure *vāsnā*, *vice*, et cetera.

In what sense does the performance of such actions return to one's 'own benefit'? In *Guḍhārth Dīpikā* Srī Madhusūdan Sarasvatī Jī has explained how both *naishkām karam* and *bhakti* marry with Advaitavād[1]. Actions which are motivated by absolute devotion are entirely dedicated to Bhagvān, who is '*the controller of Māyā, the antarjāmī, the giver of all fruits, the personification of eternal Bliss, who assumes the forms of avatār for the sake of the devotees, the supreme teacher*'. Whatever is dedicated to that *bimb* (source) has its effect upon the *pratibimb* (reflection). Like a person beautifying their face (the image) in a mirror, whatever is applied to the image equally beautifies the reflection.

Bhāī Aḍaṇ Shāh makes a distinction between two categories of actions performed with devotion and without desire. The first category contains external actions that are to be dedicated to Parmātmā, including stipulated *dharamic* action such as *ishnān*, giving charity, prayer, et cetera. The second category requires the internalisation of outer sentiment, taking on the *adhyātam* 'actions' of the *sādhana chatushṭya* and *sattvaguṇic* practice. The aim is to achieve 'purity of the heart'

[1] See the commentary on the 14th *salok* of the 7th chapter. Srī Madhusūdan Sarasvatī was the foremost proponent of the *Pratibimbvād* school of Advaita during the medieval era.

meaning the *chittashudhi* or purity of the *antaḥkaraṇ*. When it has become purified, the *budhi* is most receptive to divine knowledge. The direct knowledge of the great statements of non-duality removes the illusion instantaneously. As Srī Gurū Gobind Singh Jī has stated in the section of Srī Sarabloh Granth describing the virtues of the Khālsā:

ਗੀਤਾ ਉਪਨਿਸਤਿਨ ਮਹਾ ਵਾਕਯ, ਰਹਿਨੀ ਭਗਤਿ ਗਯਾਨਿ ਬ੍ਰਿਤੇਸ਼੍ਰਰ ॥
ਅਸੁ ਖਾਲਸਹਿ ਖਾਲਸ ਪਦ ਪ੍ਰਾਪਤਿ ਨਿਰੰਕਾਰਿ ਸੁ ਸ੍ਰੂਪ ਮਹਾਨੰ ॥

Through the Gītā and the mahāvākya statements in the Upanishads
the Bhagat and Gyānī reside in the thoughts of God
The Khālsā obtaining the state of purified consciousness[1]
has become the great essential form of Nirankār

Srī Sarabloh Granth, *Khālsā Mehimā*

The purified condition of Khālsā can take the form of either the *bhagat* or the *gyānī*. Both are engaged in contemplating the 'mahāvākyas', the great statements conveying the non-relational, unitary identity between Jīva and Braham. For the *gyānī* these statements prompt the dissolution of the Jīva identity. For the *bhagat* these statements describe the aim of *ananya bhakti*. Both forms of practice are accepted in Gurmat Sidhānt:

ਸਗੁਨ ਉਪਾਸਨ ਤੇ ਦ੍ਰਿੜ ਭਗਤੀ, ਹੋਤਿ ਪ੍ਰਾਪਤਿ ਭਗਤਿ ਭਗਤਨ ਕੋ ॥
ਨਿਰਗੁਨ ਉਪਾਸਨ ਗਯਾਨ ਦ੍ਰਿੜ ਗਯਾਨੀ, ਹੋਤ ਪ੍ਰਾਪਤ ਗਯਾਨੁ ਗਯਾਨਿਨ ਕੋ ॥
ਗਯਾਨ ਜੋਗ ਸਾਧਨ ਬਡ ਉੱਤਮ, ਕੋਟਿਨ ਮਹਿ ਕੋਊ ਗਯਾਨ ਪ੍ਰਾਪਤ ॥
ਭਗਤਿ ਜੋਗ ਮਾਰਗ ਅਤਿ ਦੁਰਗਮ, ਅਨਨਯ ਭਗਤਿ ਵਿਰਲੇ ਕੇਈ ਧੀਮਤਿ ॥

Firm devotion arises from saguṇa upāsanā,
by performing it one obtains the greatest form of devotion
One becomes a firm knower of gyān through nirguṇa upāsanā,
by performing it one obtains the greatest form of knowledge
The means by which one obtains union as gyān is the greatest,
this gyān is difficult for one to obtain
The path of union through bhakti is (also) difficult,
rare indeed is one who obtains wisdom without ananya bhakti

Srī Sarabloh Granth, *verse 2929*

[1] *Chittashudhi* is conveyed in the above quotation explicitly with the term '*asu*' meaning 'chitta'.

Nirguṇa or *ahangrah upāsanā* is meditation upon formless Braham through the practice of *sravaṇ-manan-nididhyāsan*. *Saguṇa upāsanā* is the symbolic worship of Braham attributed with *saguṇa* qualities such as the Compassionate and the Beloved through the nine types of *bhakti* practice. As Bhāī Aḍaṇ Shāh explains, the Lord acknowledges the worship, prayer, and devotion of the seeker in whatever form it arises. He implores the seeker to recognise Bhagvant within, to understand that he or she is 'nothing different from Him'. How can this gain the pleasure of Svāmī? Because the direct realisation of His sentiment is the very essence of His worship, remembrance and devotion. Bhāī Aḍaṇ Shāh accommodates the differences of temperament into his answer. For the seeker not yet capable of *adhyātamic* practice he advises the path of *karam*, serving all humanity with selfless love (*seva*). With time this seeker may develop the higher aspiration for Brahamgyān. If his temperament is purely devotional he should obtain the pleasure of Svāmī through *bhakti* practice. By doing so he treads the path of the *bhakta*, ultimately experiencing the Beloved in the ecstatic union with the supreme bliss form of Braham (*paramānand*). This kind of realisation is expressed beautifully in the verse of Srī Gurū Rām Dās Jī quoted in the answer. But if his temperament means that he desires the knowledge of the Self (*adhyātam*) he must follow practices that culminate in the state of *nirvikalap samādhi* wherein nothing other than Svāmī exists. Both are recognised as effective and complementary by the author[1]. As the *Vichār Sāgar* explains:

ਜੋ ਯਹ ਨਿਰਗੁਣ ਧਯਾਨ ਨ ਹ੍ਵੈਤੇ ਸਗੁਣ ਈਸ਼ ਕਰਿ ਮਨ ਕੋ ਧਾਮ ॥
ਸਗੁਣ ਉਪਾਸਨ ਹੂ ਨਹਿ ਹ੍ਵੈ ਤੌ ਕਰਿ ਨਿਸ਼ਕਾਮ ਕਰਮ ਭਜਿਰਾਮ ॥
ਜੋ ਨਿਸ਼ਕਾਮ ਕਰਮ ਹੂ ਨਹਿ ਹ੍ਵੈ ਤੌ ਕਰਿਯੇ ਸ਼ੁਭ ਕਰਮ ਸਕਾਮ ॥
ਜੋ ਸਕਾਮ ਕਰਮਹੁ ਨਹਿਂ ਹੋਵੈ ਤੌ ਸ਼ਠ ਬਾਰ ਬਾਰ ਮਰਿਜਾਮ ॥

If one is unable to perform impersonal meditation,
he should fix his mind on the personal form of Īshvar
If one is unable to perform personal worship,
he should perform desireless actions devoted to Rām

[1] Considering the nature of the *ananya bhakti* taught by Srī Gurū Jī and the necessity for an element of devotional sentiment in the path of *nirguṇa upāsanā*, the difference between these two approaches is relatively minor. *Ananya bhakti* may ultimately culminate in the supreme, unbroken thought of Bhagvān (*Bhagvānākārvritti*) in *sarvikalap samādhi*. Henceforth his *sthāyibhāv* is the supreme bliss of *paramānand*. Certainly it would be incorrect to consider these forms of practice to be as divergent as Vaishṇav *saguṇa bhakti* and Advaita Vedānta.

If one is unable to perform desireless actions,
he should perform only good actions with desire
If he cannot perform these actions then he must die over and over again

Vichār Sāgar, sixth tarang, verse 169

45. The Flood of Māyā

ਪ੍ਰਸ਼ਨ ੧. ਅਗਯਾਨ ਕਾ ਹੜ੍ਹ ਮਹਾਂ ਪ੍ਰਬਲ ਹੈ ਜਿਸ ਉਪਾਇ ਕਰ ਨਿਵਾਰਣ ਹੋਵੈ?

Question 1. The flood of ignorance is incredibly powerful, what is the solution for preventing it?

ਉਤਰ
੧. ਜੈਸੇ ਜਿਉਂ ਜਿਉਂ ਵਸਤ ਦੁਲੰਭ ਅਰ ਚੰਗੇਰੀ ਹੈ, ਤਿਉਂ ਤਿਉਂ ਪ੍ਰਾਪਤਿ ਉਸਦੀ ਕਠਨ ਹੈ ।
੨. ਅਰ ਦੁਲੰਭ ਹੋਂਦੀ ਹੈ ।
੩. ਜੀਵ ਅਰ ਅਸਥੂਲ ਤਤਾਂ ਵਿਖੇ ਭੇਦ ਹਰ ਕੋਈ ਜਾਣਦਾ ਹੈ ।
੪. ਪਰ ਚਿਤਵਨ ਸਰੀਰ ਦੀ ਦੂਰ ਨਹੀਂ ਹੁੰਦੀ ।
੫. ਬਿਨਾਂ ਨਿਰੰਤਰ ਅਭਿਆਸ, ਅਰ ਤ੍ਰੁਟਣ ਸੁਭਾਵ ਪ੍ਰਕ੍ਰਿਤਾਂ ਦੇ ।
੬. ਅਰ ਸੁਭ ਕਰਮੁ ਸੇਵਣੇ, ਅਰ ਨਿਹਕਾਮ, ਪ੍ਰੀਤਵਾਨ ਕਉ ਕਰਮੁ ਇਹ ਕਰਨੇ ਜੋਗ ਹੈਂ ।
੭. ਜਾਣੇ ਜੋ ਆਤਮਾ ਵਿਖੇ ਸੱਤਤਾ, ਅਰ ਚੇਤੰਨਤਾ, ਪ੍ਰਗਟ ਹੈ ।
੮. ਅਰ ਅਨੰਦ ਘੇਰਾ ਹੈ ।
੯. ਸੁਖ ਦੇਵਣ ਵਿਚੋਂ ਸੁਖ ਪਏਂਦਾ ਹੈ ।
੧੦. ਤੋੜੇ ਅਗਲੇ ਨੂੰ ਖਬਰ ਨ ਹੋਵੈ ।
੧੧. ਤਾਂ ਭੀ ਇਸਤੋਂ ਲਾਭ ਪਹੁੰਚਦਾ ਹੈ ।
੧੨. ਭੀ ਮਨਸਾ ਆਪਣੀ ਕਰਕੈ ਭੀ, ਸੁਖ ਉਸਦੀ ਕਰਕੈ ।
੧੩. ਤਿਉਂ ਹੀਂ ਦੁਖ ਪਹੁੰਚਾਏ ਦਾ ਫਲ ਭੀ ਦੁਖ ਹੈ ।
੧੪. (*ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ*) ॥ ੪੫ ॥

Answer
1. Just as an object that is rare and superior is at the same time difficult to acquire,
2. And being difficult to obtain makes it rare.
3. Everyone recognises this difference within life and within the gross elements.
4. But apprehension of the body does not end.
5. To be without it requires continual practice and destroying the natural mentality;

6. Adopting good actions, those without desire. These actions suit the bhagat.
7. Knowing that Truth is located at the Ātmā, the consciousness manifests
8. And that one is encircled in bliss.
9. By giving happiness, one obtains happiness from it.
10. Even if the other is not aware of this.
11. Then also from this, one is arrived at a benefit.
12. The result of your desire also results in His happiness.
13. Likewise by giving pain to others its result will also be your own pain
14. *'As you sow so shall you reap, such is the field of karam'*[1]

Commentary

The phrase 'incredibly powerful Māyā' originates in Gurbāṇī:

ਪਾਂਚ ਪਚੀਸ ਮੋਹ ਮਦ ਮਤਸਰ ਆਡੀ ਪਰਬਲ ਮਾਇਆ ॥
ਜਨ ਗਰੀਬ ਕੋ ਜੋਰੁ ਨ ਪਹੁਚੈ ਕਹਾ ਕਰਉ ਰਘੁਰਾਇਆ ॥

The five elements undergoing twenty five fold subdivision,
attachment, pride, jealousy, all constitute this immensely powerful Māyā
The poor person does not have the strength to conquer it,
what should be done O Raghu Rāī?

Srī Bhagat Kabīr Jī, *Rāg Bhairo p.1161*

The phrase emphasises the enormity of Māyā's nature; that which engulfs everything with great force at all times. As Bhagat Kabīr Jī explains above, the five gross elements in twenty five subdivisions referred to in Vedānta as the *pañchīkaraṇ* give rise to the mind, its qualities and every possible aspect of objective human experience. All of this emerges from within the powerful 'flood' of illusion. Bhāī Gurdās Jī explains:

ਪੰਚਤਤੁ ਪੰਚੀਸਿ ਗੁਨਿ ਸਤ੍ਰ ਮਿਤ੍ਰ ਮਿਲਿ ਦੇਹਿ ਬਣਾਈ ॥

[1] Srī Gurū Arjan Dev Jī, *Rāg Mājh p.133*

The twenty five fold subdivision of the five elements
in which each guṇa meets with 'friend' and 'foe' creates this body[1]

Bhāī Gurdās Jī, *Vār 1 pauri 2*

Thus Māyā is the root of creation or *prakṛti*. The gross elements (*bhūt*-s) arise out of the subtle, rudimentary elements (*tanmātrā*-s). The five gross elements (*mahābhūt*-s) are namely ether (*ākāsh*), air (*vāyū*), fire (*agni*), water (*jal*) and earth (*prithvī*). These constitute the fundamental components of all gross matter (*prakṛti*). Therefore the five elements are the material cause (*upādān kāraṇ*) for the manifest diversity of the physical universe. Each individual element undergoes a process of *pañchīkaraṇ* meaning fivefold subdivision. This enables the subtle elements to modify into the form of five gross elements. The process begins with the subtle *tanmātrā* element first dividing in half. One half is then subdivided into four sections, each an eighth of the element overall. The half portion is then merged with an eighth of each of the other four elements. For example, *ākāsh* having undergone *pañchīkaraṇ* is constituted by one half *ākāsh* combined with one eigth of *vāyū*, *agni*, *jal*, and *prithvī*. This generates enough diversity to create the variety of physical forms. Differences between materials are due to the varying amounts of each element within.

Vedānta holds that creation moves from the subtle to the gross. Māyā produces *ākāsh*, which produces *vāyū*, which produces *agni*, producing *jal*, and finally producing *prithvī* which is the grossest of the elements. Since Māyā has the nature of three qualities (*sattvaguṇa*, *rajoguṇa* and *tamoguṇa*), and since the material cause lies within creation itself, the five elements are modified by these three qualities. However, when the three qualities are unmanifest there is equilibrium between them. Creation begins when they are no longer in balance with one another. As has already been explained, each individual element at the subtle level (*tanmātrā*) in the mode of *sattvaguṇa* manifests one of the five organs of perception (*gyānindriyā*-s). The aggregate (*samashṭī*) of *sattvaguṇa* arising out of all five elements gives rise to the components of the *antaḥkaraṇ*. Likewise the organs of action (*karamindriyā*-s) arise from each individual element in the mode of *rajoguṇa*. From the *rajoguṇa* aggregate of all five elements arise the five vital airs (*prāṇ*-s). *Prāṇ* is the life force or energy flow throughout the body. The five are *prāṇ*, *apān*, *samān*, *udān*, and *vyān*. Each controls a particular form of energy flow.

[1] In the case of the fire element (*agni*), the wind element (*vāyū*) which fuels it would be considered its 'friend' while the water element (*jal*) which extinguishes it would be considered its 'foe'.

Prāṇ is based in the heart, controlling inhalation, hunger and thirst. *Apān* is based in the anus and has the function of producing excretion. *Samān* is situated in the navel and helps the digestion of food. *Udān* is based in the throat causing the upward flow of *prāṇ* including exhalation. *Vyān* controls the life force across the whole body. All of what has arisen in *sattvaguṇa* and *rajoguṇa* constitutes the seventeen components of the *sūkham sarīr* or subtle body. *Vichār Sāgar* summarises this as:

ਜੀਵਨ ਦੇ ਪੂਰਬ ਸ੍ਰਿਸ਼ਟਿ ਕਰਮ ਅਨੁਸਾਰ ਈਸ਼ ਇੱਛਾ ਹੋਇ ਜੀਵ ਭੋਗ ਜਗ ਉਪਜਾਇਯੇ।
ਨਭ ਵਾਯੂ ਤੇਜ ਜਲ ਭੂਨਿ ਭੁਤ ਰਚੇਂ ਤਹਾਂ ਸ਼ਬਦ ਸਪਰਸ਼ ਰੂਪ ਰਸ ਗੰਧ ਗੁਣ ਗਾਇਯੇ ।
ਸਤਵ ਅੰਸ਼ ਪੰਚਨ ਕੋ ਮੇਲਿ ਉਪਜਤ ਸਤਵ ਰਜੋ ਗੁਣ ਅੰਸ਼ ਮਿਲਿ ਪ੍ਰਾਣ ਤਯੋਂ ਉਪਾਇਯੇ ।
ਏਕ ਏਕ ਭੁਤ ਸਤਵ ਅੰਸ਼ ਗਯਾਨ ਇੰਦ੍ਰਿਯ ਰਚੈ ਕਰਮ ਇੰਦ੍ਰਿਯ ਰਜੋ ਅੰਸ਼ ਤੇ ਲਗਾਇਯੇ ॥

Prior to the Jīva, dependent on his actions,
Īshvar desired to create a world for him to enjoy
Ether, air, fire, water and earth are created,
sound, taste, touch, visual form and smell sing of qualities
The proportion of the mode of purity produces goodness,
the proportion of the mode of activity produces prāṇ
Each element in the mode of purity creates an organ of perception,
the mode of activity creates the organs of action.

Vichār Sāgar, fifth tarang, 165

The five elements in the mode of *tamoguṇa* having undergone *pañchīkaraṇ* constitute the gross elements including the gross body or *sthūl sarīr*[1]. Therefore the relationship between the microcosmic individual body (*piṇḍānd*) and the gross macrocosmic universal body (*brahmāṇḍ*) is that the former is part of the latter.

[1] There are four types of *sthūl sarīr* – born of the womb (*jarāyuj* or *jeraj*), the egg (*aṇḍaj*), moisture (*setaj* or *sveḍaj*) and soil (*utbhuj*). Humans and mammals are born of the womb. Animals such as birds and reptiles are born of egg. Insects such as lice and mosquitoes are born of moisture. Vegetation such as trees and creepers are born of soil. Srī Gurū Gobind Singh Jī states in the *Chaupai Sāhib*:

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਕੀਨੀ ॥ ਉਤਭੁਜ ਖਾਨਿ ਬਹੁਰਿ ਰਚਿ ਦੀਨੀ ॥

Born by egg, womb, moisture and soil, in this way countless are created by the Lord

Both are part of the same thing since both are underpinned by the Self. Gurbāṇī explains:

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥

That which underpins the universe also underpins the body, seeking this one shall find it

Srī Bhagat Pīpā Jī, *Rāg Dhanāsrī p.695*

How can one remove this 'flood of Māyā'? Bhāī Aḍaṇ Shāh presents fourfold practical advice. Firstly 'continual practice' is required meaning that one's *upāsanā* should not be overpowered by either *rajoguṇa* or *tamoguṇa*. According to the *Yogasūtra*-s anything that distracts or presents an obstacle for the mind while engaged in practice is termed a *chittavikshepa* meaing literally 'scattered consciousness'. These are said to be nine in total; *vyādhi* (disease), *styān* (procrastination caused by the restlessness of the mind), *sanshaya* (doubt), *pramād* (negligence), *ālasya* (laziness), *avritti* (not having turned away from worldly thoughts), *bhrāntidarshana* (incorrect views), *alabdhabhūmikatva* (unable to hold onto what has been achieved), and *anavasthitavāni* (unable to maintain progress). The first two are rooted in the gross body, the next four are located in the mind, the next arises at the level of the intellect and the last two are consequences for the *adhyātam* level. Srī Gurū Gobind Singh Jī has described a number of these allegorically as the army of ignorance or *abibek* with whom the righteous must fight and defeat[1]. Secondly, the processes of the ego should be deconstructed through contemplation. Thirdly, one should perform *naishkām karam*, desireless and virtuous actions. Fourthly, one's attention should be turned inward to focus upon the source of truth itself, the Ātmā. A final point to recognise is that this

[1] They are described in verses 164 onwards of *Rudravatār* either directly or indirectly in the form of allegorical warriors. For example:

ਇਹ ਛਬਿ ਪ੍ਰਭਾਵ ਆਲਸ ਨ੍ਰਿਪਤਿ ਜਿਦਿਨ ਜੁਧ ਕਹ ਜੁਟ ਹੈ ॥

O King, this impressive splendour is due to 'Ālas' (laziness) who wishes to fight you at this time

Srī Dasam Granth Sāhib, *Rudra Avatār, 179*

Examples include *garab* (mistaken pride), *krodh* (anger), *vair* (fear), *ālasya* (laziness), *vishvāsghāt* (betrayal, breach of trust), and *mad* (intoxication).

effort is motivated by desire (*mansā*) and happiness (*sukh*), but only in their purified forms as the desire to know Braham (*mokh icchā*)[1] and to experience His nature as pure bliss (*paramānand*).

46. Nourishments of the Body

ਪ੍ਰਸ਼ਨ ੧. ਸੰਭਾਲ ਸਰੀਰ ਦੀ ਕਿਤਨੀ ਹਿਕ ਪਰਵਾਨ ਹੈ?

Question 1. Which one of the countless nourishments for the body is acceptable?

ਉਤਰ
੧. ਜਿਵੇਂ ਕਿਸੇ ਘਰੁ ਮੁਹਾਰੀ ਲੀਤਾ ਹੋਵੈ ।
੨. ਉਤਨੀ ਰਖਵਾਲੀ ਬਣਦੀ ਹੈ ।
੩. ਜੋ ਢਹਿੰਦੇ ਥੀਂ ਅਰ ਪਾਣੀ ਮੇਘ ਦੇ ਥੀਂ ਰਖਿਆ ਹੋਵੈ ।
੪. ਉਸ ਕੋਂ ਗਚਕਾਰੀ, ਅਰ ਚਿਤ੍ਰਕਾਰੀ ਨਹੀਂ ਲੁੜੀਦੀ ।
੫. ਜੋ ਘਰ ਬਿਰਾਨਾ ਜਾਣਦਾ ਹੈ ।
੬. ਗੁਜਰਾਨ ਵਾਸਤੇ ਚਾਹੀਦਾ ਹੈ ।
੭. ਅਰ ਗੁਜਰਾਨ (ਅਰਥ) ਮਤਲਬ ਹੈ ।
੮. ਸੋ ਅਰਥ ਸਰੀਰ ਰੂਪੀ ਮੰਦਰ ਦੇ ਨਿਵਾਸ ਥੀਂ, ਗਯਾਨ ਦੀ ਪ੍ਰਾਪਤੀ ਹੈ ।
੯. ਜੋ ਸੰਤਾਂ ਦੀ ਸੇਵਾ ਥੀਂ ਪਾਈਐ ॥ ੪੬ ॥

Answer
1. Just as anyone beholds the façade of a house;
2. By doing this it is possible to recognise whether it is being cared for and preserved,
3. To protect it from becoming decrepit due to rain water.
4. If it has had no plastering and painting,
5. Then it can be deduced that that house is not being lived in.
6. It is required for the purpose of living,
7. And that very requirement is meaningful.
8. To live in the temple of the body means to obtain knowledge.
9. This is to be found by serving the Saints.

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[1] The emphasis in *mokh icchā* is not so much the desire *for* something, but more a total conviction in desiring the *absence* of everything else. Very few individuals are willing to truly sacrifice the mundane experiences they enjoy to pursue something that is apparently immaterial.

Commentary

Of which 'body' and which 'nourishment' is Bhāī Dyā Rām referring to? The answer relates to both the *sūkham* (subtle) and *sthūl* (gross) bodies. The 'façade' denoting the outer condition of the house (gross body) is dependent upon the attitude of the house-owner (subtle body). By observing the house owner's *gross* behaviour one is able to recognise whether that individual feels the need to care and preserve the house from becoming decrepit. Of course it is perfectly natural in worldly existence for the elements such as rain to distort that form. Eventually it may become something else, no longer serving its original function. This metaphor describes the pursuit of illusory desires and attachments in both *sarīrs*.

Here emphasis is placed upon what it means to 'live' (*gujrān*) set against 'not living'. Later on in answer eighty two this teaching reappears in which choosing to abide by the will of Parmātmā is considered a 'complete and substantiated life'. The Satigurū has explained that life exists as an opportunity to 'play the game of love'. Failing to recognise and act upon this is simply not living:

ਵਿਛੋੜਾ ਸੁਣੇ ਡੁਖੁ ਵਿਣੁ ਡਿਠੇ ਮਰਿਓਦਿ ॥ ਬਾਝੁ ਪਿਆਰੇ ਆਪਣੇ ਬਿਰਹੀ ਨਾ ਧੀਰੋਦਿ ॥

Just hearing of separation causes suffering, not seeing the Beloved is indeed death
Separated from the Beloved one cannot find solace

Srī Gurū Arjan Dev Jī, *Mārū Kī Vār p.1100*

Srī Gurū Jī compels us to recognise the opportunity provided by this body:

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥

Meet with the Lord, the time is now
Since you have found this body (as a human) at long last

Srī Gurū Arjan Dev Jī, *Rāg Gaurī p.176*

Therefore in Gurmat Sidhānt only one *purushārth*, aim of life, is admitted which is to acquire 'knowledge' of Parmātmā. This is found through serving the Saints. Thus a twofold answer has been given for the dual bodies. The subtle mind must become truly alive, nourished by the knowledge given by the Sādh Sangat, while the gross body is to be nourished through the selfless service of the Saints.

47. Prayer

ਪ੍ਰਸ਼ਨ
੧. ਜੋ ਅਰਦਾਸ ਕਰਣੀ ਹੈ ਸੋ ਮੰਗਣਾ ਹੈ ਭਗਵੰਤ ਪਾਸੋਂ ।
੨. ਸੋ ਕਿਥਾਊਂ ਮੰਗਣਾ ਪਰਵਾਨ ਕਹਿਆ ਹੈ ।
੩. ਕਿਥਾਊਂ ਅਪਰਵਾਨ ਕਹਿਆ ਹੈ ।
੪. ਤਿਸਦਾ ਭੇਦ ਕਿਆ ਹੈ?

Question
1. To perform prayer is to request from God,
2. Thus to what extent is that request said to be acceptable?
3. To what extent is it said to be unacceptable?
4. What is the difference between them?

ਉਤਰ
੧. ਮੰਗਣਾ ਯੋਗ ਸੁਮਤ ਦਾਨ ਹੈ, ਅਰ ਅਸਾਨ ਹੋਵਣਾ ਮੁਸ਼ਕਲਾਂ ਦਾ, ਮੱਨਦੇ ਹੋਵਨ, ਭਾਵੇਂ ਤਨ ਦੇ ਹੋਵਨ ।
੨. ਆਪਨੇ ਆਸ਼੍ਰਮਥਾਈ ਵਾਸਤੇ, ਜੋ ਕਰਮਾਂ ਦੇ ਫਲ ਸਹਿਣ ਦੀ ਤਾਕਤ ਨਹੀਂ ਰਖਦਾ ॥ ੪੭ ॥

Answer
1. The suitable request is for the gift of good service and to ease the difficulties that may be on the mind and body.
2. For the one in whichever life stage has not the strength to suffer the fruit of his previous actions.

Commentary

'What is an appropriate request to make in prayer' is a question that presupposes the dual nature of the Self and Parmātmā. Such duality is known to be an illusion by both contributers to this dialogue. Thus the question is applicable only to the context of the seeker rather than to the knower. The real intention of the question is not about prayer as such, but about what it is right to desire. Because the devotee is making a request, it concerns a desire that only the Lord can fulfil. The first statement in the answer advises the seeker to request protection not out of any concern for the body but because more extreme forms of suffering such as disease (*vyādhi*) make it difficult to remain stable within the necessary practices. Conversely, the seeker must not for a second allow the sentiment of 'relying entirely upon Bhagvān' to become an excuse for the prevalence of *tamoguṇa*, meaning a sense of apathy and resignation. This can have

an equally detrimental effect upon these 'necessary practices'. Only through self-effort can the spiritual strength exist to endure the fruits of *karam*.

48. Meditative Practice

ਪ੍ਰਸ਼ਨ
੧. ਅੰਤਰ ਦ੍ਰਿਸ਼ਟ ਕਾ ਉਪਦੇਸ਼ ਸੰਤ ਜਨ ਕਹਿੰਦੇ ਹੈਨਿ ।
੨. ਪਰ ਅੰਤਰ ਦ੍ਰਿਸ਼ਟ ਕਰ ਦੇਖੀਐ ਤਉਂ ਸੰਕਲਪ ਵਿਕਲਪ ਅਰ ਅੰਧਕਾਰ ਬਿਨਾਂ ਦ੍ਰਿਸਟ ਕਿਛ ਨਹੀਂ ਆਂਵਦਾ?

Question
1. Saintly persons are explaining the philosophy of inner-looking.
2. But while performing inner-looking nothing is seen except uncertainty and ignorance.

ਉਤਰ
੧. ਜਿਵੇਂ ਦਉਲਤਵੰਦ ਲੋਕ, ਤਹਖਾਨੇ ਵਿਚ ਘਰਾਂ ਦੇ ਬਨਾਂਵਦੇ ਹੈਨਿ ।
੨. ਜੋ ਕੋਈ ਬਾਹਰੋਂ ਆਉਂਦੇ ਹੈਨ ਅਖੀਂ ਉਸਦੀਆਂ ਵਾਸਤੇ ਭਰਮ, ਪ੍ਰਕਾਸ ਬਾਹਰ ਦੇ ਅੰਧੇਰਾ ਹੁੰਦਾ ਹੈ ।
੩. ਜੋ ਰੂਪ ਦ੍ਰਿਸ਼ਟਿ ਨਹੀਂ ਪਾਉਂਦੀਆਂ ।
੪. ਪਿਛੇ ਠਹਿਰਦਿਆਂ ਠਹਿਰਦਿਆਂ ਸਭੋ ਕਿਛ ਦੇਖਦਾ ਸਿਵਾਣਦਾ ਹੈ ।
੫. ਇਥੋਂ ਤੋੜੀ ਜੋ ਅਖਰ ਵਾਚਣ ਲਿਖਣ ਕਰ ਸਕਦਾ ਹੈ ।
੬. ਇਸੇ ਤਰ੍ਹਾਂ ਮਨ ਇਕਾਗਰ ਹੋਂਦਿਆਂ ੨ ਆਤਮਾ ਪ੍ਰਮਾਤਮਾ ਦਾ ਸਖਿਆਤਕਾਰ ਹੁੰਦਾ ਹੈ ॥ ੪੮ ॥

Answer
1. Just as rich men construct underground cellars in their homes,
2. If any person comes from outside, his eyes experience an illusion in response to the outer light, as the cellar is invisible remaining in the dark.
3. Thus he does not see the form of that cellar.
4. After stopping and waiting, it is then possible to see and identify all things.
5. It is even possible to read and write letters.
6. Like this, gradually by concentrating the mind both the Ātmā and Parmātmā are manifested.

Commentary

Both *vichār* and *dhyān* are essential practices according to Gurmat Sidhānt. Take for example the earlier quoted statement from *Gyān Prabodh* by Srī Gurū Gobind Singh Jī:

ਅਦ੍ਰਿਸਟ ਅੰਤ੍ਰ ਧਿਆਨ ਹੈ ॥ ਸਦੈਵ ਸਰਬ ਮਾਨ ਹੈ ॥

(You reside in the) non-looking inner meditation, the eternal honour of all

The 'You' being Braham is found in the 'non-looking' inner meditation, in other words within the state of non-duality arising through *nirvikalap samādhī*. This knowledge produces constant equipoise, the *sthitaprajña* or 'steady wisdom' praised in *Srīmad Bhagvad Gītā*. This is the supreme form of 'honour' referred to in the verse, for in this condition one no longer recognises pain or pleasure, honour or dishonour. Through his own example the Satigurū has repeatedly demonstrated the greatness of stable minded, 'steady wisdom'. When Dātū, the jealous son of Srī Gurū Angad Dev Jī, kicked Srī Gurū Amar Dās Jī from his throne the Gurū responded in a manner that mirrored Srī Vishṇu Bhagvān before him[1]. With no consideration of the unimaginable disrespect shown by Dātū, the Satigurū immediately reached for and massaged the young man's foot, concerned only with the pain his body may have inadvertently caused him. Svāmī Madhusūdan Sarasvatī explains that the consciousness of the *sthitaprajña* is desireless because of the absence of mental modifications[2]. Since praise (*abhinand*) and hate (*dvesh*) arise out of *tamoguṇa*, the stable-minded one recognises the delusion of both. No notions of honour and dishonour exist within that individual. He is unconcerned with evaluating the objects arising out of experience in terms of what is favourable (*anukūlā*) and unfavourable (*pratikūlā*).

[1] In the tenth *skandh* of *Srī Bhāgvat Purāṇa* it describes how Bhrigu Rishī was set the task of finding out which Lord among the *trimūrti* (Brahmā, Vishṇu and Mahesh) was the greatest. When Bhrigu Rishī visited Vaikuṇṭh, the realm of Srī Vishṇu Bhagvān, he was greeted with apparent disrespect by the Lord. Finding him reclining with Lakshmī he gave Vishṇu a kick to the chest, sending him to the floor. Without the slightest glimpse of anger or humiliation Vishṇu knelt down and massaged Bhrigu Rishī's foot, only concerned with the possible pain his chest may have caused the Rishī. This selfless reaction enabled Bhrigu to identify Vishṇu as the greatest of the Gods.

[2] The fivefold *vritti*-s termed *klesh* are explained in answer 51.

This form of indifference is the consequence of becoming *gunātīta* – to have transcended the three *guṇa*-s. He is unchanging and thus free of the mind's modifications. Srī Gurū Teg Bahādar Jī has said of the *gunātītī*:

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖ ਨਹੀ ਮਾਨੈ ॥ ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥
ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥
ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥
ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਿਨ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸਾ ॥

That person who when in pain does not recognise pain
Who does not feel pleasure, love or fear and considers gold and dust to be alike
Indifferent whether being praised or slandered, free from avarice, attachment and egotism
Remains detached from joy and sorrow, considers honour and dishonour to be the same
Remains free of desire while in the world, having renounced all expectations and longings
Untouched by lust and anger, within him resides only Braham

Srī Gurū Teg Bahādar Jī, *Rāg Soraṭh p.633*

This condition is achieved through the combined practice of both *vichār* and *dhyān*. Bhāī Dyā Rām's question is very pertinent because all of this is much easier said than done. Whenever one practices this 'looking within', all that is seen is the quibbling mind and ignorance. The answer in the form of an analogy draws upon the experience of entering a very dark space from a very bright space. Immediately our eyes encounter the illusion of blotting light which initially blinds us. Given a small amount of time our eyes adjust to enable us to see everything quite clearly. Likewise, in the initial stages of reorienting our 'looking' from the gross outside world of sensory experience to the inside world purely of *chittavritti* or mental modifications, a similar period of adjustment is required. At first the mind is tossed and turned with the ebbing flow of thoughts – the fivefold *vritti*-s in which *rajoguṇa* and *tamoguṇa* dominate. Through sustained effort, listening to and meditating upon the Gurū's *shabad*, meditating upon the *Gurmantra*, these modifications of the mind become restrained. The mind ultimately becomes immersed in the *Brahamākāravritti*. This is defined as:

ब्रह्माकारमनोवृत्तिप्रवाहोऽहंकृतिं विना ॥

The continuous flow of the mental modifications in the form of Braham,

the Self, unmingled with egoism

Mukti Upanishad, 2.53

This continous flow of singular thought wherein *sattvaguṇa* alone abides produces the 'one-pointedness' (*ekāgar*) referred to in the answer. This is *nididhyāsan*, also called *samprajñāta samādhī*, in which the Ātmā witnesses the ever-flowing modifications of the mind in the form of Braham. Unlike other *vritti*-s, this concentrated thought about Braham is removed of misapprehension, doubt and uncertainty. The *tripuṭi* of perceiver and percept remains, but with practice and patience this *dhyān* or 'inner looking' may eventually culminate in *asamprajñāta samādhī* - the samādhī due to the full restraint (*nirodh*) of all mental modifications.

49. Indestructible Consciousness

ਪ੍ਰਸ਼ਨ
੧. ਚੇਤਨ ਅਬਿਨਾਸੀ ਕਹਿਆ ਹੈ ।
੨. ਕਿਉਂ ਕਰ ਜਾਣੀਐ?

Question
1. Consciousness is said to be indestructible.
2. How is that known?

ਉਤਰ
੧. ਅਸਥੂਲ ਸਰੀਰ ਦੇ ਨਾਸ ਹੋਇਆਂ ਚੇਤੰਨ ਵਸਤ ਦਾ ਬਿਨਾਸ ਨਹੀਂ ਹੁੰਦਾ ।
੨. ਜਿਵੇਂ ਵਿਚ ਧਰਤੀ ਦੇ ਬੀਜਿਆ ਅੰਨ ਅਲੱਭ ਹੋ ਜਾਂਦਾ ਹੈ ।
੩. ਪਰ ਕਿਰਸਾਨ ਦੀ ਦਿਰਸ਼ਟ ਵਿਚ ਅਲੱਭ ਨਹੀਂ ਹੋਇਆ ।
੪. ਆਪਣੀ ਹਿਕਮਤ ਨਾਲ ਸਾਂਭਿਆ ਹੋਇਆ ਹੈ ।
੫. ਸਮੇਂ ਪਾਇ ਕਰ ਪਰਗਟ ਹੋਸੀ ॥ ੪੯ ॥

Answer
1. When the destruction of the gross body happens, the consciousness is not destroyed.
2. Just as the seed sown in the earth becomes untraceable,
3. But in the sight of the farmer it is not untraceable.
4. With his wisdom he nurtures it.
5. With the passage of time the seed manifests.

Commentary

The indestructible nature of consciousness (*chetan*) is a fundamental principle in Gurmat Sidhānt. As Bhāī Aḍaṇ Shāh explains, consciousness continues beyond

the rising and falling away of the gross body. This consciousness remains untouched by the perceptual experiences encountered in both the gross awake state and dreaming state. This consciousness is that which abides in the transmuting cycle of birth and death. Only the body is that which undergoes change. The body experiences birth and death by progressing through six general stages, as alluded to in *Vichār Mālā*:

ਜਨਮ ਅਸਤੁ ਅਰੁ ਬ੍ਰਿਧ ਪੁਨਿ ਬਿਪਰਨ ਛਯ ਤਨ ਨਾਸੁ । ਖਟ ਬਿਕਾਰ ਯੇ ਦੇਹ ਕੇ ਆਤਮ ਸ੍ਵਯੰ ਪ੍ਰਕਾਸੁ ॥

Birth (conception) happens and then to old age then through change,
with the sixth being the body's destruction
These are the six modifications of the body but the Ātmā is of the form of self illumination

Vichār Mālā, 5th *Bisrām dohrā* 7

The *khaṭ vikār* or six modifications are conception (*nimnā*), birth (*janamnā*), growing (*vadhnā*), decreasing (*ghaṭānā*) old age (*badalnā*) and death (*nāsh*)[1]. During the course of these changes the Jīva is afflicted by the *khaṭ urmī*, the 'six waves' that rise and fall on the 'ocean' of worldly existence, the *bhav sāgar*:

ਖਟ ਵਿਕਾਰ ਜਨਮਨਿ ਅਰੁ ਮਰਨੇ । ਇਹ ਸਰੀਰ ਕੇ ਦੋਨਹੁਂ ਬਰਨੇ ॥ ੪੭ ॥
ਛੁਧਾ ਤ੍ਰਿਖਾ ਦੁਇ ਪ੍ਰਾਨਨਿ ਕੇਰ । ਹਰਖ ਸ਼ੋਕ ਮਨ ਕੇ ਜੁਗ ਹੇਰਿ ॥ ੪੮ ॥

The six modifications, birth and death, this body tells of both
Mortality is to possess both hunger and thirst,
the mind in every age looks for happiness and grief

Srī Gur Pratāp Sūraj Granth, Rās 5 Ansu 46

The *khaṭ urmī* are hunger (*chudhā*), thirst (*trikhā*), grief (*shok*), happiness (*harakh*), birth (*janaman*) and death (*maranan*). Their effects are categorised into those impinging upon the body, the mind and the life force. The body is in a permanent state of change and transformation whether within or beyond this lifetime, yet the Self abides ever unchanging. As Kavī Santokh Singh explains in *Srī Nānak Prakāsh Granth*:

[1] These are colloquial terms for the original Sanskrit *bhāva*-s of *asti, jāyate, vardhate, viparinamte, apakshīyate* and *vināshyate*.

ਜਨਮ ਅਸਤਿ ਅਰੁ ਵ੍ਰਿੱਧਿ ਪ੍ਰਣਾਮਾ । ਖੀਨ ਹੋਨ ਮਰਨੋ ਦੁਖ ਧਾਮਾ । ਖਟ ਬਿਕਾਰ ਆਤਮ ਮਹਿੰ ਨਾਹੀ ॥

There is birth and consequent old age, becoming feeble, death brings suffering
Ātmā is detached from these six modifications[1]

Srī Nānak Prakāsh, adhyāy 68

Srī Gurū Jī explains that through the blessing of the Gurū the Jīva identifies with the real Self and is no longer afflicted by the *khaṭ vikār*-s:

ਢੋਈ ਤਿਸ ਹੀ ਨੋ ਮਿਲੈ ਜਿਨਿ ਪੂਰਾ ਗੁਰੂ ਲਭਾ ॥ ਨਾਨਕ ਬਧਾ ਘਰੁ ਤਹਾਂ ਜਿਥੈ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ ॥

He alone gains admittance who obtains the complete and perfect Gurū
Says Nānak, those who build their house at this site do not encounter death, birth, or old age

Srī Gurū Arjan Dev Jī, *Sirī Rāg p.44*

Bhāī Aḍaṇ Shāh elaborates upon this with a metaphor; the seed (Ātmā) brings forth the visible form of the fruit (*body*) which manifests within the 'external' gross condition. Yet only the seed exists after the fruit has decayed away. The seed remains unseen but its existence can be deduced from the evidence provided by the gross form. The seed which is veiled within the fruit is the only aspect that continues through the growing and decaying (*khaṭ vikārs)* of the (human) form. As Bhāī Gurdās Jī states in his *Vārs*[2]:

ਫਲ ਵਿਚਿ ਬੀਉ ਸੰਜੀਉ ਹੋਇ ਫਲ ਫਲੋ ਹਜਾਰਾ ॥ ਆਪੇ ਆਪਿ ਵਰੱਤਦਾ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥

Within the fruit is the seed that produces a myriad flowers and fruits
The Lord alone prevails in liberated condition in the Gurmukh

Bhāī Gurdās Jī, *Vār 2 pauri 9*

[1] Similarly *Adhyātam Prakāsh* states in the one hundredth verse:

ਖਟ ਵਿਕਾਰ ਹੈਂ ਦੇਹ ਮੈਂ ਆਤਮ ਮੈਂ ਤੇ ਨਾਹਿ ॥

The six conditions are of the body, but not of the Ātmā

[2] In fact Vār 2 contains a sequence of common Vedāntic metaphors used by the author to convey the relationship between the Jīva and Braham such as gold and jewellery, water modified by different dyes, and the colour of betel leaf.

The metaphor continues. The Ātmā that is seed-like can only be perceived by the eyes of the 'farmer'. He recognises that it never disappears and that, given the correct conditions, it will come into fruition in its true self-realised form. This can be interpreted in two ways. The first is that the farmer is the seeker who understands how to care and nurture the seed to allow it to 'manifest'. Through the practices and teachings described the seeker knows how to provide strength and nutrition to cultivate the seed. A second interpretation is that the farmer is the Satigurū. He is the one who nurtures the 'fruition' of that consciousness. He is the one who recognises something others do not see. Accordingly, one finds recorded in historical accounts instances when the Satigurū recognises a Jīva reborn in a sub-human form due to his earlier *karmic* debt. In each instance the Jīva is provided with the most appropriate opportunity for *mukti*[1].

50. Sādh Sangat and the Natural Disposition

ਪ੍ਰਸ਼ਨ

੧. ਸਾਧ ਸੰਗਤ ਦੀ ਉਪਮਾਂ ਬਹੁਤ ਆਈ ਹੈ ।
੨. ਸੋ ਨਿਰਸੰਦੇਹ ਬਚਨ, ਜਥਾਰਥ ਤੇ ਸਦਾ ਅਬਚਲ ਹੈਨ ।
੩. ਸਾਖ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ
੪. *ਕਬੀਰ ਏਕ ਘੜੀ ਆਧੀ ਘਰੀ ਆਧੀ ਹੂੰ ਤੇ ਆਧ ॥ ਭਗਤਨ ਸੇਤੀ ਗੋਸਟੇ ਜੋ ਕੀਨੇ ਸੋ ਲਾਭ ॥*
੫. ਅਰ ਪਰਗਟ ਦੇਖੀਤਾ ਹੈ ਜੋ ਬਹੁਤੇ ਮਾਨੁਖ ਨੂੰ ਸਾਧ ਸੰਗਤ ਪਾਸ ਬੈਠਦਿਆਂ ਉਠਦਿਆਂ ਕੇਤੇ ਵਰਖ ਬੀਤ ਗਏ ਹੈਨ ।
੬. ਅਰ ਪਰਕ੍ਰਿਤਿ ਸੁਭਾਉ ਉਨਾਂ ਦੇ ਜਿਉਂ ਦੇ ਤਿਉਂ ਹੀ ਰਹੇ ਇਹ ਕਿਆ?

[1] In *Rut 1* of *Srī Gur Pratāp Sūraj Granth* Kavī Santokh Singh Jī narrates the occasion in which a performing bear was brought to the court of Srī Gurū Gobind Singh Jī. Immediately the Gurū recognised the animal and summoned Bhāī Kīratīā, one of his attendees:

ਪ੍ਰਥਮ ਜਨਮ ਮਹਿੰ ਇਹ ਤੁਵ ਬਾਪ । ਅਘ ਬਡ ਭਾਲਕ ਦੇਹ ਭਯੋ ਹੈ ।

'In its prior lifetime this was your father. He committed a great sin and has obtained the body of a bear.'

The Satigurū explained to him that his father had been a devoted attendee of Srī Gurū Teg Bahādar Jī. One day he had arrogantly denied a humble Sikh the request for *prasād*, the symbolic blessing of the Gurū. For this he was now being punished. The Satigurū relieved the bear's suffering by feeding him the form of *prasād* he had earlier denied the Sikh. Doing so the bear died immediately, achieving a higher rebirth.

Question
1. Great praise of the Sādh Sangat has been given.
2. Thus this is an indisputable teaching, the reality of which is eternal.
3. A teaching of Bhagat Kabīr Jī;
4. *'Kabīr, whether it is for twenty four minutes, twelve minutes, or even six minutes, however short it is, it is time worth spent discussing the Lord's qualities with holy devotees'*[1]
5. Yet it is clear to see that many persons have spent countless years sitting and standing with (attending to) the Sādh Sangat
6. Yet their natural dispositions remained exactly the same, why has this happened so?

ਉਤਰ
੧. ਅਸਲ ਵਿਚ ਸਾਧ ਸੰਗਤ ਸ਼ੁਧ ਸ਼ਾਂਤਕ ਦਾ ਨਾਉਂ ਹੈ –
ਕਬਹੂੰ ਹੋਇ ਬਹੈ ਬਡ ਰਾਜਾ ॥ ਕਬਹੂੰ ਭੇਖਾਰੀ ਨੀਚ ਕਾ ਸਾਜਾ ॥
ਕਬਹੂੰ ਤਟ ਤੀਰਥ ਇਸਨਾਨ ॥ ਕਬਹੂ ਸਿਧ ਸਾਧਿਕ ਮੁਖਿ ਗਿਆਨ ॥
੨. ਤ੍ਰਿ ਗੁਣਾਂ ਦੀ ਪ੍ਰਮਾਣਕ ਦਸ਼ਾ ਵਰਨਨ ਹੋਈ –
ਕਬਹੂ ਸਾਧ ਸੰਗਤ ਇਹੁ ਪਾਵੈ ॥ ਉਸ ਅਸਥਾਨ ਤੇ ਬਹੁਰ ਨ ਆਵੈ ॥
ਅੰਤਰ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥ ਉਸ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥
੩. ਉਸ ਅਸਥਾਨ, ਸ਼ੁਧ ਸ਼ਾਂਤਕ ਕਾ ਚਿਹਨ ਬਤਾਇਆ ਹੈ ਗੁਰ ਪੂਰੈ ॥ ੫੦ ॥

Answer
1. As a statement of fact, Sādh Sangat is the essence of purity and peacefulness:

'Sometimes, they sit as great kings
Sometimes, they wear the coat of a lowly beggar
Sometimes, they take cleansing baths at places of pilgrimage
Sometimes, as Siddhas or seekers, they impart spiritual wisdom'[2]

2. The evidence of the three *guṇa* condition is thus described:

'Sometimes, this being attains the holy Sādh Sangat
From that place, he does not have to come back again
The light of spiritual wisdom dawns within
That place does not perish'[1]

3. That place is marked with the sign of peace and purity

[1] Srī Bhagat Kabīr Jī, *Salok p.1377*

[2] Srī Gurū Arjan Dev Jī, *Rāg Gaurī p.278*

(*sattvaguṇa*) by the true Gurū

Commentary

The necessity of attending Sādh Sangat is indeed an eternal teaching. The *Yog Vāsiṣtha*, which is particularly ancient, describes the means to liberation as *sam* (calmed mind) *vichār* (enquiry) *santokh* (contentment) and *sādhusang* (association with the wise). These are referred to as the four gatekeepers of *moksh* (*dvārapālāh*). The question of Bhāī Dyā Rām is given in his last sentence; what is the effect of this association on the natural mentality of the seeker? Using quotations taken from *Srī Sukhmanī Sāhib*, the answer first highlights Srī Gurū Jī's teaching that the Sādh Sangat is the means by which *gyān* manifests. This manifestation requires both purity and peacefulness, terms used synonymously in this dialogue for the dominance of *sattvaguṇa*. Thus the Sādh Sangat is the *'asthān'* or eternal location of *sattvaguṇa*. As the Satigurū has explained:

ਮਹਾ ਪੁਨੀਤ ਜਾ ਕਾ ਨਿਰਮਲ ਥਾਨੁ ॥ ਸਾਧਸੰਗਤਿ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ॥

Great purity is obtained at this blemishless location
The Sādh Sangat causes one to meditate upon Bhagvān within the heart

Srī Gurū Arjan Dev Jī, *Rāg Āsā p.393*

The peace this brings has been described evocatively in the following manner:

ਚੰਦਨ ਸੀਤਲ ਲੋਕ ਮੈਂ ਚੰਦਨ ਤੇ ਸਸਿ ਸੀਤ । ਚੰਦ੍ਰਹ ਚੰਦਨ ਜੁਗਲ ਤੇ ਸੀਤਲ ਸਤਸੰਗਿ ਨੀਤ ॥

In this world it is said that the coolness of sandalwood
comes from the cooling light of the moon
But the company of the Saint provides peace
far in abundance of both moonlight and sandalwood

Sārukatāvalī, adhyāy 11 salok 12

A further quality of this sacred 'location' is described in the answer's first quotation from Gurbāṇī. The verse describes the different forms of desire and

[1] Srī Gurū Arjan Dev Jī, *Rāg Gaurī p.277*

subsequent experience that arise when one *guṇa* dominates. Each figure typifies one of the three *guṇa*-s; the King who strives incessantly for ephemeral objects (*rajoguṇa*), the lowly beggar who clouds himself in apathy and dissatisfaction (*tamoguṇa*) and the pilgrim desiring to perform virtuous actions (*sattvaguṇa*). Set against all three examples is the Sādh Sangat, the 'location' of constant, non-fluctuating *sattvaguṇa*, emitting virtue and peacefulness. Crucially the Sādh Sangat is the location in which one obtains the teaching of the Satigurū. Only through this knowledge can one become *guṇātīta*, liberated from bondage to the three *guṇa*-s of Māyā. Bhāī Gurdās Jī explains:

ਗੁਰਮੁਖਿ ਸਾਧ ਸੰਗੁ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਪੂਰਨ ਬ੍ਰਹਮੁ ਸਰਬਾਤਮ ਕੈ ਜਾਨੀਐ ॥

In the Saintly congregation of Gurmukhs, consciousness is immersed in the Gurū's teaching, thus causing the knowledge of complete Braham, the Ātmā within all

Bhāī Gurdās Jī, *Svaiyā 137*

The 'natural dispositions' talked of by Bhāī Dyā Rām are demonstrated by the types of personality described above. Everything that exists within Māyā comes under the influence of the three *guṇa*-s. The great diversity of forms is caused by differences in the balance of these three. Similarly each person's temperament is characterised by a preponderance of one of the *guṇa*-s over the other two. Although we may oscillate between *guṇa*-s, one usually dominates. To ultimately transcend the *guṇa*-s one must first abide in *sattvaguṇa*. The mind dominated by *tamoguṇa* has the qualities of inertia and dullness. It is plagued by laziness (*ālasya*), delusion (*sammoh*), ignorance and fear (*bhay*). In the mode of *rajoguṇa* the mind is distracted and restless. Sometimes it is attached (*rāg*), sometimes it is hateful (*dvesh*). It continually craves sensory enjoyment (*trishnā*). However when the mind abides in the mode of *sattvaguṇa* it possesses virtues such as compassion (*dyā*), loving friendship (*maitri bhāvanā*), detachment (*vairāg*), an accommodating nature (*kshānti*) and devotion (*bhakti*). Gurbāṇī teaches that the Sādh Sangat provides not only stability but also the opportunity to transcend the *guṇa*-s through the manifestation of *gyān*. But as Bhāī Dyā Rām explains, attending the Sādh Sangat alone does not make the realisation of truth a foregone conclusion. Indeed, it is not uncommon to find those who attend the Sādh Sangat in a purely unengaged and mechanical fashion. Despite the great opportunity provided by years of service, they fail to change their fundamental disposition. Paṇḍit Gulāb Singh

draws a parallel between this kind of ignorance and the illogical behaviour of a fool:

ਊਖਰ ਦੇਸ ਕੁਨੀਰ ਪਿਵੇ ਪੁਨ ਮੂੜ ਸੁਧਾਰਸ ਸੋਂ ਪਗ ਧੋਵੈ ।
ਕੋਦਹਿ ਕਾਗ ਉਡਾਵਨ ਕੇ ਹਿਤ ਡਾਰ ਮਹਾਂ ਮਣਿ ਮੂੜ ਵਿਗੋਵੈ ॥

The fool drinks contaminated water from the barren land but washes his feet with nectar
The fool throws splendid jewels to scare away the crows
for the sake of being able to eat his millet grain

Bhāvrasamrit, svaiyā 78

To fail to act upon the teachings given by the Sādh Sangat is as foolish as the example here of one who wastes his incredibly valuable possessions on trivial and fleeting gains. Utter sincerity is essential for any abiding benefit to be gained. The seeker must possess absolute clarity about what he or she aims to achieve (*icchā*) within this life. As Satigurū Jī explains:

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ ॥

The service of the Satigurū only bears fruit if one performs it with sincerity

Srī Gurū Amar Dās Jī, *Rāg Bihāgrā p.552*

In the *Srī Gur Pratāp Sūraj Granth* the seeker possessing total sincerity is considered by Srī Gurū Gobind Singh Jī to be the greatest of five types (*vidhi*) of disciple:

ਪੰਚ ਬਿਧਿਨਿ ਸਿੱਖੀ ਸੁਨਿ ਭਾਈ ! ਧੰਧੇ ਕੀ ਏਕ, ਦੇਖਾ ਦੇਖੀ ।
ਹਿਰਸੀ ਤ੍ਰੈ ਸਿਦਕੀ ਅਵਰੇਖੀ । ਪੰਚਮ ਅਹੈ ਭਾਵ ਕੀ ਭਲੇ ॥

O Brother, listen to the five manners of Sikhī; one is vocational, another is imitational; the third is acquisitive and the fourth is faithful; the fifth possesses noble sentiment

Srī Gur Pratāp Sūraj Granth, Ruti 3, section 34, verse 30

Of the five the first is the *dhandhe*, the 'vocational' Sikh who is only motivated by a desire to conform to social conventions. The second is the *dekhā* or 'imitational' Sikh who imitates others by embracing Gurmat but only in the hope

of achieving the same prosperity those others possess. The third type is the *hirsī*, the 'acquisitive' Sikh. The motivation to embrace the path was not prompted by the teachings of the Gurūs. Neither has there been a desire to engage in any practice. The desire to become a Sikh was purely a form of spiritual materialism. It was the fulfilment of a selfish desire. The fourth type is the *sidakī* who takes to the shelter of the Gurū. He would rather have his life ended than forsake his faith. He is praised greatly by the Gurū. The last type is the *bhāv kī bhale*, the one of noble sentiment, the most perfect Sikh motivated only by total sincerity who *'day and night holds the form of the Gurū within his heart'*.

51. The Form of *Man* and *Budhi*

ਪ੍ਰਸ਼ਨ

੧. ਮਨ ਬੁਧ ਕਾ ਰੂਪ ਕਿਆ ਹੈ?

Question

1. What is form of the mind and intelligence?

ਉਤਰ

੧. ਜਿਸ ਗੱਲ ਕਾ ਕਾਰਨ ਮਾਨ ਮੋਹ ਹੋਵੈ
੨. ਅਰ ਵਿਖੈ ਰਸ ਕੀ ਅਭਲਾਖਾ ਹੋਵੈ ਇਹ ਤਾਂ 'ਮਨ' ਜਾਣੀਐ ।
੩. ਜੇਹੜੀ ਸਿਆਣਪ ਮਾਇਕੀ ਪਦਾਰਥ ਉਪਾਇ ਦੇ ਨਿਰਣੇ ਅੰਤਰ ਲਗੇ ਸੋ ਬਿਉਹਾਰਕ 'ਬੁਧਿ' ਜਾਣੀਐ ।
੪. ਜੋ ਪਰਮਾਣੀਕ ਅਧਕਾਰੀ ਹੈ ।
੫. ਅਰ, ਮਨੁਖਾਈ ਕਾ ਚਿਹਨ ਹੈ ।
੬. ਪਸ਼ੂ ਆਦਿਕ ਦੀ ਚੇਤੰਨਤਾ ਮਨ ਪਦ ਥੀਂ ਉਲੰਘਤ ਨਹੀਂ ਹੋਂਦੀ ।
੭. ਜੋ, ਇੰਦਰੀਆਂ ਵਿਸ਼ਿਆਂ ਨੂੰ ਖੈਚ ਲੈਂਦੀਆਂ ਹੈਨ ।
੮. ਪਰ ਗੁਣ ਅਵਗੁਣਾਂ ਨੂੰ ਨਹੀਂ ਪਛਾਣੀਆਂ ।
੯. ਅਰ ਵਿਖੈ ਭੋਗ ਦੀ ਪਰਾਪਤਿ ਵਿਚ ਅਤਯੰਤ ਉਪਾਇ ਕਰਨਾ ਨਹੀਂ ਜਾਣਦੀਆਂ ।
੧੦. ਅਰ ਜੇੜ੍ਹੀ ਸਿਆਣਪ ਚੇਤੰਨ ਰੂਪ ਦੀ ਪਛਾਨ ਵਿਖੇ ਲਗੇ ਤੇ ਆਪਣਾ ਮੂਲ ਕਾਰਣ ਪਿਆਰਾ ਲਗੇ ਸਾ ਵਵੇਕ ਵਤੀ ਬੁਧਿ ਕਹੀਐ ।
੧੧. ਅਰ ਪਰਮਾਰਥ ਦੀ ਬੁਧਿ ਕਹੀਐ ।
੧੨. ਜਦ ਲੱਖ ਕਉ ਪਾਇ, ਸੋਈ ਬੋਧ ਰੂਪ ਕਹੀਐ ॥ ੫੧ ॥

Answer

1. If that thing is caused by pride and delusion
2. And if there is desire for sensuousness, then this is known as 'mind'.
3. If decision-based intelligence produces material things it is known as empirical 'intelligence' (*vyavihārika budhi*).

4. That is an accurate proof,
5. And is the trait of mankind.
6. The consciousness of animals, et cetera, is confined to the state of 'mind' alone and does not go beyond it.
7. In that state the human senses are drawn to sensualities through attraction,
8. But these faculties are unable to recognise virtues and vices.
9. And in the acquisition of sensualities, there is a complete lack of control.
10. And oppositely, that which distinguishes between being attached to the intellectual form of consciousness and being attached to your root causal Beloved, such discerning intelligence (*vivek*) is said to belong to budhi.
11. And that budhi is said to of absolute reality (*parmārth*).
12. When it becomes perceivable it is described as the form of perfect wisdom (*bodh*).

Commentary

Considering how integral these two components of the mind are to Gurmat Sidhānt, it is worth exploring in detail the traditional model of human psychology. Beginning with the basic thinking processes, *Tarka Saṃgraha*, summarising the conclusions of the Nyāya and Vaiśeṣika systems, defines cognition *(jñānam)* in *salok* sixteen:

सर्वव्यवहारहेतुर्गुणो बुद्धिर्ज्ञानम् । सा द्विविधा स्मृतिरनुभवश्च ॥ १६ ॥

Cognition (budhi) is the quality which causes communication
It is knowledge, twofold as remembrance (simrit) and apprehension (anubhava)

Thus 'thought' in its broadest sense is the communication of knowledge through the dual processes of apprehension and recollection. The *Dīpikā* of Annambhaṭṭa on the same text clarifies this first statement as:

जानामीत्यनुव्यवसायगम्यं ज्ञानमेव लक्षणमिति भावः। बुद्धिं विभजते सेति।

The characteristic mark of cognition is the instant knowledge that is the subject (gamaya) of the consciousness in the form of 'I know'

This defines the *anuvyavasāya* form of cognition prevalent in the Jīva. This is distinguished from the instant *vyavasāya* form of cognition, an example of which would be 'this is a book'. The addition of *'anu'* defines the second category of cognition, one in which the prior thought has become the subject of inner consciousness. In other words the knowledge is modified into 'I know this is a book'. This further qualification highlights the subjective component that defines everyday cognition. Arising with cognition is the necessity for a self-referential 'I-amness' or *ahankār*. Nyāyikās also argue that it is possible for the second form of cognition to arise without the former. Remembrance (*simritī*) is defined as:

संस्कारमात्रजन्यं ज्ञानं स्मृतिः ॥

Remembrance is the knowledge (jñānam) born of mental impressions (sanskār) alone

It must be noted that this definition of 'remembrance' is not to be confused with reminiscence (*pratyabhijñā*). Remembrance is the immediate and singular recollection of knowledge in the case of recognising a cup as a cup. *Pratyabhijñā* on the other hand also contains within its definition the addition of a conscious person who cognitively responds to the recollection of past knowledge. Apprehension (*anubhava*) as the other characteristic of cognition is defined as:

तद्भिन्नं ज्ञानमनुभवः। स द्विविधः यथार्थोऽयथार्थश्च ॥

Knowledge other than recollection is apprehension. It is twofold: conforming to the object (yathārath) and not conforming to the object (ayathārath)

The Vedāntic epistemological and psychological model is a critical extension of the groundwork provided by these preceding schools of thought. Advaita presents a number of important modifications for it considers the above only a partially accurate description of objective cognition. Firstly the Nyāyika category of *'jñāna'* can only explain *antaḥkaraṇvritti,* the modifications of the mind, because this form of knowledge is incompatible with the supreme *jñāna* that lies beyond any sense of objectification described by Advaita. Secondly Advaita rejects the idea that an initial cognition can become the objective form of another. Thirdly the distinction between two forms of cognition, *vyasvasāya* and *anuvyasvasāya,* becomes redundant when we recognise that the witnessing *sākshī* lies at the very heart of cognition. It cannot be that one form can arise without the other for all

events within the intellect are accompanied by the witnessing 'I'. The crucial difference between the Nyāya and the Vedānta position on the nature of the mind is that the former views the mind as an 'agent' of the willing Self, enabling it to experience an real, objective reality, while the latter school of thought considers the self to be the unchanging witness to the mind, which acts as the causal 'instrument' in these experiences[1].

Building upon this basic sub-division of function, the Vedāntic model draws upon the Patañjali system to describe the manner in which cognition arises in the mind. Cognition is the modification of our inner consciousness. These modifications affecting the mind are termed *chittavritti* as the second sūtra of the *samādhīpād* section states:

योगश्चित्तवृत्तिनिरोधः। २।

Yoga is the cessation of modifications in the mind

The source of these modifications is the *antaḥkaraṇ,* the fourfold division of reflected consciousness at the level of the Jīva described earlier by Paṇḍit Kavī Harbhajan Singh. The components of the *antaḥkaraṇ* are the *man* engaged in consideration, *budhi* the directing intellect, *chit* the conscious awareness in which this cognition occurs and *ahankār* which associates the interaction of these three with a sense of self-identity ('I have just thought...'). This division stems from the Upanishads with some commentators describing four components and others condensing the four into *man* and *budhi* alone. *Adhyātam Prakāsh* explains this when defining *antaḥkaraṇ*:

ਅਹੰਕਾਰ ਮਨ ਬੁਧਿ ਚਿਤ ਏਕ ਕਹਤ ਹੈਂ ਚਾਰ ॥ ਏਕ ਕਹਤ ਹੈ ਬੁਧਿ ਮਨ ਅੰਤਸ਼ਕਰਣ ਬਿਚਾਰ ॥

Ahankār, man, budhi and chit, one describes as four
Another describes as budhi and man when describing the antaḥkaraṇ

[1] The Nyāya system argues that there exists a plurality of Ātmā-s actively perceiving objects through contact with the mind. The mind is thus an agent of the Ātmā which of itself is possessed of attributes such as desire, aversion, pleasure, pain, etc. The Ātmā is considered to be the *bhoktā*, the experiencer of pain and pleasure. The Nyāya-Vaiśeṣika system enumerates nine substances existing in the world termed *dravya*-s. Included among the nine are both the mind and the Ātmā. Because all nine can be valid objects of perception (*prameya*) it implies that the Ātmā can be perceived (*prameya*) by the mind.

The reason for condensing the other two components into *man* and *budhi* is because *chit*, meaning memory in this context, is needed for the functioning of the active intelligence (*budhi*) engaged in the *antaḥkaraṇvritti* – the flow of modifications arising in the *antaḥkaraṇ* termed cognitions[1]. Likewise *ahankār* is essential for evaluating modifications with the subjective imposition of 'I' and the notion of doership. The *man* is characterised by the dual processes of *sankalap* (decision) and *vikalap* (indecision). Its function is to distinguish information entering the *antaḥkaraṇ*. Emotions, likes and dislikes all take effect here. The *man* is unable to determine the 'is' or 'is not' of sensory information and thus relies upon this twofold 'quibbling' process. *Budhi* on the other hand is capable of decisive, analytical reasoning. It affirms where the mind can only question. It is emotionless and logical. For the *antaḥkaraṇ* to exist there has to be a division between the subject and object to enable the former to determine the nature of the latter. Thus the subject becomes the 'I' exemplified in question seventeen as the triad of seer, seen and seeing. What of the forms of *antaḥkaraṇvritti*? Patañjali enumerates them as fivefold in the sixth *Yog Sūtra* of the *samādhīpād*:

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः । ६ ।

(They are) pramāṇ, viparyaya, vikalap, nidrā, simratyah

The five are correct knowledge (*pramāṇ*), distorted thinking (*viparyaya*), delusion (*vikalap*), sleep (*nidrā*) and memory (*simratyah*). The six types of *pramāṇ* constitute the first category of *vritti*. Misapprehension is the false knowledge produced by the five 'afflictions' (*kleshas*)[2]. Delusion is neither error nor correct knowledge but a *vritti* which fails to correspond to reality. 'The unicorn's horn' is an illustration of this. Sleep occurs when the other four *vritti*-s are absent. It is the *tamogunic vritti* which removes the awareness of the gross and subtle bodies. Memory is the impression produced by the other modifications of the mind. They are categorised further into two types; the impure termed *klishṭa* and the pure termed *aklishṭa*. The difference between the two types is whether or not the mental modification has been caused by the five *kleshas*, the five 'afflictions'. The pure *vritti* arises in *sattvaguṇa* and is called the *vivekakhyāti* meaning discriminative

[1] This conditioned *chit* located within the *antaḥkaraṇ* should not be confused with pure consciousness (*chetan*) which is also referred to as *chit* when describing the essence of Braham.

[2] See the commentary on question 82 for a description of the five *kleshas*.

knowledge. Yet ultimately all *vrittis* must cease to enable Brahamgyān. Paṇḍit Nihāl Singh Kavīndar explains:

ਪਾਂਚੋ ਬ੍ਰਿਤਿ ਚੂਰ ਕੈ ਕੈ ਸੱਚਦ ਅਨੰਦ ਸੁੱਧ ਸੁ ਸੰਬੇਦਯ ਰੂਪ ਲਖਯੋ ਤਾ ਕੋ ਨਾਮ ਖਾਲਸਾ ॥

He who has burned away the fivefold vritti-s, who has seen the realisation of pure satchidanand, his name is Khālsā

Bhav Sāgar Setu, p.8

Returning to the answer given by Bhāī Aḍaṇ Shāh, how is it that the *man* is plagued by desire and the *budhi* is of a twofold nature? Paṇḍit Kavī Harbhajan Singh's overview stated that the *antaḥkaraṇ* emerges from the *sattvaguṇa* element of prakṛti. Because *sattvaguṇa* is the quality of luminosity and purity the *antaḥkaraṇ* can enable an indirect understanding of supreme knowledge. *Srīmad Bhagvad Gītā* states:

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्। सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥

Among them sattva, being pure, is a revealer and is sorrowless
O sinless one, it binds through attachment to happiness and attachment to knowledge

Srīmad Bhagvad Gītā, adhyāy 14 salok 6

The '*prakāshkam*' or luminosity of *sattvaguṇa* is translated as 'revealer' in this quotation because it is capable of removing the ignorance covering consciousness caused by *tamoguṇa*. Thus through its own purification the *antaḥkaraṇ* has the capacity to facilitate *Braham vichār* through *vivek, sravaṇ, manan* and *nididhyāsan*, etc. While the *man* remains ever the seat of *ahankār* or ego-identity, it is *budhi* or the active intellect which has the capacity to cause the mind to transcend itself. Gurbāṇī explains of the *man* and *ahankār*:

ਮੋਖ ਮੁਕਤਿ ਕੀ ਸਾਰ ਨ ਜਾਣਾ ॥
ਹਉ ਵਿਚਿ ਮਾਇਆ ਹਉ ਵਿਚਿ ਛਾਇਆ ॥
ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ ॥

ਗਿਆਨ ਵਿਹੂਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ ॥

Not knowing the essence of true emancipation
Within the ego is Māyā, within the ego is Avidyā
From the ego are established the life forms
Without Knowledge, other speech is mere quarrelling

Srī Gurū Nānak Dev Jī, *Āsā Kī Vār p.466*

The ego-identity of *ahankār* in combination with the *man* brings great suffering to the Jīva. The Jīva identity established by *Māyā-prakṛti*, veiled in the ignorance of 'I-amness', projects onto experience a conviction in a variegated, diverse reality of sentient and insentient objects. Only through purifying the *budhi*, enabling it to act upon the teachings of the Gurū, can this bondage come to an end. The quotation above also characterises the machinations of the *man* as 'mere quarrelling', highlighting again the incapacity of the *man* to unveil the Jīva's true nature. This 'mere quarrelling' is part of the inherently flawed nature of the *antaḥkaraṇ*, for it naturally possesses three defects or *dosh*:

ਪ੍ਰਸ਼੍ਨ ॥ ਜਨਮ ਮਰਨ ਸੇ ਮੁਕਤ ਕੈਸੇ ਹੋਵੈ ਹੈਂ ॥ ਉਤ੍ਰ ॥ ਅੰਤਹਕਰਣ ਮੈਂ ਤੀਨ ਦੋਸ਼ ਹੈਂ ॥
ਮਲ ਵਿਛੇਪ ਆਵਰਨ ॥ ਜਬ ਯਹ ਤੀਨੋ ਹੀ ਨਿਬ੍ਰਿਤ ਹੋਵੈ ਤਬ ਮੁਕਤ ਹੋਵੈ ਹੈਂ ॥

Question: How is liberation possible from the cycle of birth and death? Answer: In the antaḥkaraṇ are three defects. Mal (blemishes), vichhep (distractedness) and āvaraṇ (concealment). Only when these three have been ended will liberation happen.

Tattva Prabodh, p.13

Mal literally means blemish, filth or dirt. It refers to the defective aspects of mental function whether that is sensory desire, egotism, cynicism, et cetera. The concealment of Jīva's essential nature as Ātmā termed *āvaraṇ* is the result of *māyā-shakti* in the mode of *tamoguṇa*. In turn the Jīva identifies itself with the body. This concealment is combined with distractedness (*vichhep* or *vikshepta*) which is the result of *māyā-shakti* in the mode of *rajoguṇa*. Due to the identification with the body, desires favourable to it are projected which subsequently produces emotions such joy, sorrow and anger. The two latter defects are Māyā's attributed powers of projection and concealment acting at the *vyashṭi*, distributive level of the Jīva. When they have desisted through the efforts of the purified *budhi* there follows Brahamgyān. As it is explicitly stated in the *Kaṭha Upanishad*:

दृश्यते त्वग्रयया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः ॥

But by the seers of subtle things,
He (Brahman) is seen through a pointed and subtle intelligence (budhi)

Kaṭha Upanishad, 1.iii.12

The perception of subtle things or '*sūksham*' in the above quotation refers to turning away from gross experiences to the practice of innerlooking. This is is the awakening of the *budhi* by orientating it toward meditation upon Parmātmā. Gurbāṇī states that:

ਗੁਰਮੁਖਿ ਬੁਧਿ ਪ੍ਰਗਟੀ ਪ੍ਰਭ ਜਾਸੁ ॥ ਜਬ ਹਿਰਦੈ ਰਵਿਆ ਚਰਣ ਨਿਵਾਸੁ ॥

The budhi of the Gurmukh is awakened and the Lord is glorified
When the Lord's lotus feet reside within the heart

Srī Gurū Amar Dās Jī, *Rāg Gaurī p. 232*

The quotation describes the simultaneous functioning of two components of the *antaḥkaraṇ*, the mind space of *chitta* (the 'heart') in which devotion co-exists and interacts with the awakened *budhi*[1]. The witnessing *sākshī kūṭasth* consciousness remains unaffected by the modifications of the *antaḥkaraṇ*. The functioning of the *budhi* has the power to sustain the delusion of duality. It also has the power to facilitate the realisation of Braham. By making the *vrittis* pure and ever focused upon the great thoughts of Braham (*Brahamākāravritti*) the *budhi* can remove *avidyā*. Bhāī Aḍaṇ Shāh teaches us that *vivek* or discriminative intelligence is an integral function of *budhi*. *Budhi* has the capacity to distinguish the 'root causal Beloved', meaning the self illuminating Ātmā, from the mundane form of 'cleverness', meaning the behavioural intellect. When the *budhi* has facilitated this realisation what remains is absolute reality and 'pure wisdom'. As Srī Gurū Arjan Dev Jī states in *Bāvan Akhrī*:

[1] In the Bhakti traditions the 'heart' is no different from the *chitta* since bhakti cannot be produced by either the *man* or *budhi*. This is because the subtle impressions (*sanskār*-s) which prompt devotion reside in this *hriday* or 'heart'. See Paṇḍit Ananta Dās' commentary on the Madhurya Kadambinī of Srīla Vishvanāth Chakarvarti.

ਗੁਰਦੇਵ ਸਾਂਤਿ ਸਤਿ ਬੁਧਿ ਮੂਰਤਿ ॥ ਗੁਰਦੇਵ ਪਾਰਸ ਪਰਸ ਪਰਾ ॥

Parmātmā is the form of the budhi residing in truth and peacefulness
Parmātmā is the philosopher's stone, contact which which one is transformed into gold

Srī Gurū Arjan Dev Jī, *Bāvan Akhrī p.250*

Srī Gurū Jī describes the form of Parmātmā residing within the pure (*sattvaguṇic*) *budhi* in which the *antaḥkaraṇvritti*, the mental modifications, have ended ('peacefulness') and only 'truth' abides. Ātmā is not the *budhi* but the pure illuminating consciousness that pervades wherever the *budhi* possesses these signs. As the Gurū has explained in the above quotation, Parmātmā is the '*pāras*' stone, contact with which transforms the object, but of itself remains ever the same, unchanging and unaffected.

Through what means can the *budhi* eradicate the three *dosh*? Paṇḍit Kavī Harbhajan Singh identifies a type of practice for the removal of each defect. Firstly, *upāsanā* in the form of 'Parmeshvar bhajan' (*bhagti*) and contemplating the great statements within the 'Gurū Shāstra' removes *vikshep*. 'Discerning' that the essence of Braham underpins both the microcosmic (*piṇḍ*) and the macrocosmic (*brahmaṇḍ*) removes the *āvaraṇ*. Dedicating the fruits produced by the performance of *dharamic* actions to God alone (*naishkām karam*) is the means by which to remove all *mal*. Commenting on the same topic, Mahant Surjīt Singh Sevapānthī adds that *āvaraṇ* is removed by a combination of *vairāgya*, *vivek*, *khaṭ sampati* and *sravaṇ-manan-nididhyāsan* which culminates in Brahamgyān[1].

52. The Role played by Saints

ਪ੍ਰਸ਼ਨ ੧. *ਸੋ ਭੂਲੈ ਜਿਸ ਆਪਿ ਭੁਲਾਏ ਬੂਝੈ ਜਿਸੈ ਬੁਝਾਈ?*

Question 1. *'He alone is deluded whom the Lord Himself makes so. He alone understands whom the Lord causes to understand'.*[2]

ਉਤਰ ੧. ਕਰਤਾ ਵਿਖੇ ਡੋਹੇ ਸਿਫਤਾਂ ਤਕਰਾਰ ਹੈਨਿ ।

[1] See *Tattva Prabodh* page 13 and *Gyān Bhaṇḍāra* page 81.

[2] Srī Gurū Nānak Dev Jī, *Rāg Prabātī p.1344*

੨. ਅਰ ਸੰਤਾਂ ਗਿਆਨੀਆਂ ਵਿਖੇ ਹਿਕਾ ਸਿਫਤ ਦਇਆ ਮਿਹਰ ਸਤ ਉਪਦੇਸ਼ -
ਭਾਗਠੜੇ ਹਰਿ ਸੰਤ ਤੁਮਾਰੇ ਜਿਨ ਘਰੁ ਧਨੁ ਹਰਿ ਨਾਮਾ ॥
ਪਰਵਾਣੁ ਗਣੀ ਸੇਈ ਇਹ ਆਈ ਸਫਲ ਤਿਨਾ ਕੇ ਕਾਮਾ ॥ ੧॥
ਮੇਰੇ ਰਾਮ ਹਰਿ ਜਨ ਕੈ ਹਉ ਬਲਿ ਜਾਈ ॥
ਕੇਸਾ ਕਾ ਕਰਿ ਚਵਰੁ ਢੁਲਾਵਾ ਚਰਣ ਧੂੜਿ ਮੁਖਿ ਲਾਈ ॥ ੧॥ ਰਹਾਉ ॥
ਜਨਮ ਮਰਣ ਦੁਹਹੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥
ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਂਇ ॥ ੨ ॥
ਸਚਾ ਅਮਰੁ ਸਚੀ ਪਾਤਿਸਾਹੀ ਸਚੇ ਸੇਤੀ ਰਾਤੇ ॥
ਸਚਾ ਸੁਖੁ ਸਚੀ ਵਡਿਆਈ ਜਿਸ ਕੇ ਸੇ ਤਿਨਿ ਜਾਤੇ ॥ ੩ ॥
ਪਖਾ ਫੇਰੀ ਪਾਣੀ ਢੋਵਾ ਹਰਿ ਜਨ ਕੈ ਪੀਸਣੁ ਪੀਸ ਕਮਾਵਾ ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਾਸਿ ਬੇਨੰਤੀ ਤੇਰੇ ਜਨ ਦੇਖਣੁ ਪਾਵਾ ॥ ੪ ॥ ੭ ॥ ੫੪ ॥

Answer 1. Praises and proclamations to the Creator enable the crossing over.

2. And at the abode of the Saints and Knowers, there is the true teaching about this benevolence and grace –
'Your Saints are very fortunate; their homes are filled with the wealth of the Hari's Name.
Their birth is approved, and their actions are fruitful. (1)
O my Rām, I am a sacrifice to the people of Hari (Saints).
I make my hair into a whisk, and wave it over them; I apply the dust of their feet to my face. (1) (Pause)
They are beyond both birth and death and are the ones who benefit others.
They are supporting life, inspiring devotional practice and helping (others) merge into Hari (2)
They are absorbed in the truth of the True eternal order,
True bliss (Ātmā Sukh) and true greatness are known from knowing You (3)
For the people of Hari, I would wave the fan over them, carry water for them, and grind their grain.
Nānak offers this request to God - please grant me the fellowship of Your holy ones.'[1]

[1] Srī Gurū Arjan Dev Jī, *Rāg Sūhī p.749*

Commentary

As Bhāī Dyā Rām has noted, this quotation from Gurbāṇī appears to suggest that the knowledge of Oneness only occurs through Parmātmā's will. Thus what role can self-exertion and the assistance of the knowers have in this quest? Bhāī Aḍaṇ Shāh removes the doubt in his disciple's mind with another quotation from Gurbāṇī, the purport of which is that the 'People of Hari' (*Hari Jan*), the Saints, are the means by which to meet with Parmātmā. A 'glorious praise' is given of them, for they are beyond the cycle of life and death, meaning that they are Jīvanmukta. Ultimately it is they who are 'absorbed in the truth of the True eternal order'. They are are the ones who bring about the meeting with and merging into God.

53. Three Forms of Suffering

ਪ੍ਰਸ਼ਨ ੧. ਸ਼ਾਂਤਕੀ ਤਾਮਸੀ ਕੇ ਦੁਖਾਂ ਵਿਖੇ ਭੇਦ ਕਿਆ ਹੈ?

Question 1. What is the difference between the sufferings arising from *sattvaguṇa* and *tamoguṇa*?

ਉਤਰ ੧. ਦੋਹਰਾ ॥ ਸ਼ਾਂਤਕ ਦੁਖ ਤੇ ਮਨ ਭਰਮੇ, ਰਾਜਸ ਸੰਪਤ ਜਾਇ ॥
ਤਾਮਸ ਸੇ ਤਨ ਦੁਖ ਲਹੈ, ਇਉਂ ਹੀ ਸੰਤ ਬਤਾਏ ॥ ੫੩ ॥

Answer 1. Dohra: A *satoguṇi* is in pain when his mind wanders in doubt, a *rajoguṇi* is in pain when he loses wealth and a *tamoguṇi* is in pain when his body suffers, the Saints have explained it in this way.

Commentary

The division of pain into three categories is an ancient teaching. Within Gurbāṇī the term *tīnay tāp* is used to refer to the threefold sub-division of pain:

ਤੀਨੇ ਤਾਪ ਨਿਵਾਰਣਹਾਰਾ ਦੁਖ ਹੰਤਾ ਸੁਖ ਰਾਸਿ ॥

(O Bhagvān) remover of the three sufferings, the destroyer of pain, the store of happiness

Srī Gurū Arjan Dev Jī, *Rāg Toḍī p.714*

Earlier in the dialogue the process by which the mind and body evolve out of the *guṇa*-s has been explained. Here this is built upon by attributing each form of pain, defined by the quality or *guṇa* in which it arises, to the component of the Jīva Ātmā manifested by that same *guṇa*. *Sattvaguṇa* pain is purely psychological caused by inner events in the mind. *Rajoguṇa* being the active quality in both the mind and the body produces pain located in the mind but centred upon external, gross events and objects. *Tamoguṇa* which predominantly affects the gross external condition creates pain in the form of bodily suffering. Thus all that pertains to the three *guṇa*-s encounters suffering in some form or other, as Srī Gurū Jī has explained:

ਤ੍ਰੈ ਗੁਨ ਮਾਈ ਮੋਹਿ ਆਈ ਕਹੰਉ ਬੇਦਨ ਕਾਹਿ ॥

The delusion arising from the three guṇa-s of Māyā has come, who can explain this pain?

Srī Gurū Arjan Dev Jī, *Rāg Malhār p.1272*

Bhāī Aḍaṇ Shāh has presented a subtle modification of the *ādhi, vyādhi* and *upādhi* categorisation of suffering. *Ādhi* is suffering caused by the mind, *vyādhi* is that caused by the gross body and *upādhi* is suffering caused by delusion. A complementary categorisation shifts the locus of pain from the three *guṇa*-s to the three different realms of existence[1]. This traditional subdivision is mentioned by Paṇḍit Nihchal Dās Jī:

ਮੂਲ ਸਹਿਤ ਜਗ ਧ੍ਵੰਸ ਕੀ ਕੋਊ ਕਰਤ ਨਹੀਂ ਆਸ ॥ ਕਿੰਤੁ ਬਿਬੇਕੀ ਚਹਤ ਹੈ ਤ੍ਰਿਵਿਧ ਦੁੱਖ ਕੇ ਨਾਸ ॥

None seek to destroy the ignorance at the root of worldly existence
Except the one who practices discrimination for the destruction of the three kinds of suffering

Vichār Sāgar, Tarang 2 salok 2

The text explains that the 'three kinds' of suffering are caused by the *adhyātmik*, *adhibhautik* and *adhidevik* divisions of existence. *Adhyātmik* is that which concerns the 'self' and as a category of suffering refers to pain caused internally

[1] This division originates in the Sāṃkhya darshana. See Srī Vācaspatī Mishra's commentary on the first of the *Sāṃkhya Kārikās*.

by processes such as infatuation and lust. The *adhibhautik* refers to suffering produced by gross physical objects. It is exemplified in older texts by thieves and wild animals such as tigers but includes all mundane, external, animate and inanimate causes of pain. *Adhidevik* suffering is that produced by supernatural forces such as certain classes of demi-god (*yaksha* and *vināyaka*), demons (*rākshas*), planets, etc[1]. The division of suffering into three forms is an ancient teaching as illustrated by the *Sāṃkhya Kārikā*, an important treatise on the Sāṃkhya darshana dating back to the 1st Century. According to the opening verse, to recognise the 'torment' (*abhighāt*) arising from the three forms qualifies the seeker (*adhikārī*) for the inquiry into truth:

दुःखत्रयाभिघातात् जिज्ञासा तदपघटतके हेतौ ।

From the torment of the three forms of suffering arises a desire for
the inquiry into the means of ceasing it

Sāṃkhya Kārikā, salok 1

The seeker must recognise that the cessation of suffering cannot come from one's own reasoning alone. Only through submission to the True Gurū can there be knowledge of truth. Only the True Gurū can remove the three forms of suffering. Only the teaching of the Gurū can permanently quieten the mind of the seeker, making it possible to reside in one's 'own home' – the essential form of Ātmā:

ਲਾਹੇ ਤਿੰਨੇ ਤਾਪਿ ਸੰਤਾਪ ਘਟਾਵਈ ॥ ਗੁਰਬਾਣੀ ਮਨ ਧ੍ਰਾਪਿ ਨਿਜ ਘਰਿ ਆਵਈ ॥

By removing the three forms of pain (the Gurū) diminishes one's suffering
The Gurū's teaching brings contentment to the mind,
causing residence in one's 'own house'

Bhāī Gurdās Jī, *Vār 3 pauri 7*

54. Acceptance of Prayer

ਪ੍ਰਸ਼ਨ ੧. ਸਾਹਿਬ ਤਾਂ ਹਾਜਰ ਹੈ ਅਰਥਾਤ ਦੇਖਣ ਵਾਲਾ ਹੈ ।

[1] Gyānī Badan Singh et al present this definition of '*tīnay tāp*' in the *Farīdkoṭ Ṭīkā* of Srī Gurū Granth Sāhib.

੨. ਸਭ ਵਕਤ ਤੇ ਸਭ ਹਾਲ ਵਿਚ ।
੩. ਅਰਦਾਸ ਇਸ ਜੀਅ ਦੀ ਕਿਸ ਵਾਸਤੇ ਕਬੂਲ ਨਹੀਂ ਪਾਉਂਦੀ?

Question
1. God is thus present, that is to say (God) is the perceiving One;
2. Within all times and all conditions
3. For what reason is a prayer from a person not accepted?

ਉਤਰ
੧. ਇਸ ਵਾਸਤੇ ਕਬੂਲ ਨਹੀਂ ਪਾਉਂਦੀ ਜੋ ਦਿਲੋਂ ਨਹੀਂ ਕਰੇਂਦਾ ।
੨. ਦ੍ਰਿਸ਼ਟਾਂਤ ਜਿਵੇਂ ਨੀਂਗਰੁ ਨਿਕੜੇ ਖੇਲਣੇ ਬੈਠਤੇ ਹੈਨ, ਅਗੇ ਮਾਇਆਂ ਆਪਣੀਆਂ ਦੇ ਵਖਤ ਕਢਨ ਦੇ, ਜੋ ਇਕਠੀਆਂ ਮਿਲ ਬੈਠਦੀਆਂ ਹੈਨਿ ।
੩. ਅਤੇ ਨੀਂਗਰੁ ਹਿਕ ਬੈ, ਨੂੰ ਲੜਦੇ ਮਰੇਂਦੇ ਭੀ, ਪਏ ਹੈਨਿ ।
੪. ਪਰ ਮਾਇਆਂ ਕੁਝ ਨਹੀਂ ਬੁਲੇਂਦੀਆਂ ।
੫. ਪਰ ਜਿਸ ਵੇਲੇ ਡੁਖਾਵਣ, ਬਏ, ਨੀਂਗਰ ਦੇ, ਕੋਲੂੰ ਹਿਕ ਨੀਂਗਰ ਚਿਚਲਾਂਦਾ ਹੈ ।
੬. ਤਾਂ ਮਾਤਾ ਨੂੰ ਜੁੰਬਸ ਪਹੁੰਚਦੀ ਹੈ ।
੭. ਅਤੇ ਕਹਿੰਦੀ ਹੈ ਜੋ ਕੈਨੇ, ਮਾਰਿਆ ਹੈ ਮੈਂਡੇ ਨੀਂਗਰ ਤਾਈਂ ।
੮. ਤਡਾਂ ਦਿਲਾਸਾ ਅਤੇ ਪਿਆਰ, ਨਾਲ ਨੀਂਗਰ ਆਪਣੇ ਦੇ ਕਰੋਂਦੀ ਹੈ ।
੯. ਅਤੇ ਇਸ ਦਾ ਉਤਰ ਹੋਰ ਭੀ ਹੈ ।
੧੦. ਵਿਚ ਸਾਖ ਦੇ ਆਇਆ ਹੈ ।
੧੧. ਸਾਈਂ ਤਾਂ ਕਹਿਆ ਹੈ ਜੋ ਤ੍ਰੈਹੇ ਜਾਗਾਂ ਮੈਂਡੀਆਂ ਦਲਗੀਰ ਕਰਨ ਦੀਆਂ ਹੈਨਿ ।
੧੨. ਪ੍ਰੀਤਵਾਨ ਵਿਚ ਧਰਮਸਾਲ ਦੇ, ਅਤੇ ਠਾਕਰਦੁਆਰੇ ਦੇ ।
੧੩. ਅਤੇ ਬੰਦੂਏ ਵਿਚ ਬੰਦੀ ਖਾਨੇ ਹਾਕਮਾਂ ਦੇ ।
੧੪. ਅਤੇ ਰੋਗੀ ਵਿਚ ਰੋਗਾਂ ਦੇ, ਜੋ ਇਸਨੂੰ ਤਾਂ ਮੈ ਦੁਖ ਦੇ ਕੇ ਵਿਚ ਅਰਦਾਸ ਦੇ ਆਂਦਾ ਹੈ, ਮੈਂ ਇਸਨੂੰ ਕਿਉਂ ਕਰ ਅਰਦਾਸ ਕੰਨੂੰ ਦੂਰ ਕਰਾਂ ।
੧੫. ਇਸ ਵਾਸਤੇ ਨਹੀਂ ਸੁਣੇਦਾ ।
੧੬. ਅਤੇ ਹੋਰ ਭੀ ਸਾਖ ਆਈ ਹੈ ।
੧੭. ਜੋ ਹੇ ਬੰਦੇ ਉਨ੍ਹਾਂ ਦੁਖਾਂ ਸੁਖਾਂ ਕੋਲੂੰ ਨਾ ਨਸ, ਜੇੜ੍ਹੇ ਦੁਖ ਤੈਨੂੰ ਮੈਂ ਕੋਲੂੰ ਅਣੇਂਦੇ ਹੈਨਿ ॥੫੪॥

Answer
1. This unapproved (prayer) is one that is not performed from the heart.
2. An illustration is alike boys who have gone out playing and are sitting somewhere, eventually their mothers have come out and having met each other are sitting as a group nearby.
3. One of the boys sitting down has become embroiled in a fight and is getting beaten.
4. But the mothers have not summoned them.
5. But when the child is in trouble a boy nearby cries out.

6. Then the mother feels for him at her heart,
7. And utters 'Who has beaten my child?'
8. Then the boy is consoled through love and comforting.
9. There is another answer to this.
10. It comes in a teaching;
11. The Master said that 'there are three locations which have caused me melancholy;
12. The bhagats in the dharamshālās and mandirs,
13. The prisoners in the prisons of the authorities
14. And the ill (suffering) from diseases; their suffering is brought to me in their prayers, but why bother trying to get rid of it?'
15. Accordingly these prayers are not listened to.
16. And there is more teaching about this;
17. 'O man, you do not run away from those pains and pleasures (and) the sufferings which are given to you by Me'.

Commentary

The answer's first illustration teaches us that only when a person is in actual trouble will Parmātmā be moved to act. In the second illustration the Lord is saddened by three types of prayer; from the prisoner who deserves to be in prison, from the *bhagat* in the *dharamshālā* who should not have any desires, and from the diseased to whom He himself gave the disease! In this sense the 'sadness' described is due to these individuals praying when they should know better, as the final sentence clarifies.

55. The Opportunity

ਪ੍ਰਸ਼ਨ ੧. ਹਾਲਤ ਜੋ ਵਰਨੀ ਹੈ ਕਿਤਾਬਾਂ ਵਿਚ ਫਕੀਰਾਂ, ਸੋ ਗਿਆਨੀ ਤੇ, ਜਗਿਆਸੀ ਨੂੰ ਭੀ ਆਂਦੀ ਹੈ ਕਿ ਨਾਹੀਂ?

Question 1. The state which is described in writings by the Fakīrs is applicable to the Knowers, but does the seeker know that condition or not?

ਉਤਰ ੧. ਹਾਲਤ ਨਹੀਂ ਆਂਦੀ ਪਰ ਹਿਕ ਵਕਤ ਅਜੇਹਾ ਗਿਆਨੀ ਤੇ ਜਗਿਆਸੀ ਤੇ ਆਂਦਾ ਹੈ।

੨. ਸੋ ਵਿਚ ਉਸ ਵਕਤ ਦੇ, ਜੇ ਕਦੀ ਉਸ ਤਾਈਂ ਕਟਾਰੀ ਆਨ ਚਲਾਏ, ਤਾਂ ਉਸਨੂੰ ਉਸ ਰਸ ਕੋਲੂੰ ਕੁਝ ਹਲਾਉ ਨਹੀਂ ਹੁੰਦਾ ਅੰਤ ਜਾਗ੍ਰਤ ਦਾ ਹੈ ।
੩. ਅਤੇ ਆਦ ਸੁਪਨ ਦਾ ਜੋ ਅਜਣ ਸੁਪਨ ਹੋਵੈ ।
੪. ਅਤੇ ਇੰਦ੍ਰੀਆਂ ਖਾਲੀਆਂ ਹੋਈਆਂ ਹੋਵਨ ।
੫. ਏਹ ਵਕਤ ਆਂਦਾ ਹੈ ।
੬. ਜਿਵੇਂ ਪਾਂਡੀ ਜੋ ਪੰਡ ਚਾਈ ਆਂਦਾ ਹੈ, ਜਡਾਂ ਖਰਾ ਥਕਾ ਹਾਰਿਆ, ਕਿਸੇ ਜਗਾ ਜਾਇ ਪੰਡ ਉਤਾਰ, ਰਖ ਕੇ ਬੈਠ ਜਾਂਦਾ ਹੈ ਅਤੇ ਸਿਰ ਪਏਂਦਾ ਹੈ ਗੋਡਿਆਂ ਦੇ, ਵਿੱਚ ਇਕਤ੍ਰ, ਕੁਫਰ ਹੋ ਜਾਂਦਾ ਹੈ ਉਸ ਵਕਤ ।
੭. ਫੇਰ ਪੈਵੰਦ ਵਾਸਤਾ ਦੇ ਕਰ, ਜਡਾਂ ਵਿਚ ਜਾਏ ਦੇ ਆਦਾ ਹੈ ਜਾਗਦਾ ਜੈ ।
੮. ਤਾਂ ਆਖਦਾ ਹੈ, ਜੋ ਹਛੀ ਸੁਖ ਦੀ ਨਿੰਦ੍ਰਾ ਆਈ ਆਹੀ, ਵਿਚ ਉਸ ਜਾ ਦੇ ਗਇਆ ਅਹਾ, ਜਾਗ੍ਰਤ ਦਾ ਅੰਤ ਹੋਆ, ਅਤੇ ਸੁਪਨ ਦਾ ਆਦ, ਸੋ ਇਹ ਵਕਤ ਆਂਦਾ ਸਭ ਕਹੀਂ ਨੂੰ ਹੈ, ਪਰ ਇਸਦੀ ਖਬਰ ਜਗਯਾਸੀ ਦੇ ਕੋਈ ਨਹੀਂ ਜਾਣਦਾ ।
੯. ਤਾਂਹੀਂ ਸ੍ਵਾਦ ਨਹੀਂ ਪਏਂਦਾ ।
੧੦. ਹੋਰ ਸਾਖੀ । ਇਕ ਸ਼ਖਸ ਨੁਕਸਾਨ ਥੀਵਣ ਆਪਣੇ ਅਸਬਾਬ ਦੇ ਕੰਨੂੰ ਵਿਚ ਗੰਮ ਦੇ ਆਇਆ।
੧੧. ਸਿਰ ਪਾਇਸ ਵਿਚ ਗੋਡੇ ਦੇ ਤਾ ਇਜੇਹਾ ਹੋਇਆ ਜੋ ਕੋਲੂੰ ਬੈਠਦਿਆਂ ਦੀ ਖਬਰ ਭੀ ਨਾ ਰਹੀ ।
੧੨. ਉਸ ਨੂੰ ਜਗਾਇਆ ਹਿਕ ਸਾਧ ।
੧੩. ਤਿਸਨੂੰ ਮਨ੍ਹੇਂ ਕੀਤਾ ਸਾਈਂ ਲੋਕ ।
੧੪. ਪਾਇਊਨੇ ਸਿਰਾ ਅੰਗਲ ਦਾ ਮੂੰਹ ਵਿਚ ।
੧੫. ਅਤੇ ਆਖਿਓਨੇ ਕਿਉਂ ਜਗਾਇਓ ਇਸ ਤਾਈਂ ਜੋ ਨਾ ਜਗਾਵਣ ਇਸਦਾ ਤ੍ਰੈ ਨਫੇ ਰਖਦਾ ਆਹਾ।
੧੬. ਇਹ ਵਿਚ ਉਸ ਜਾਇ ਦੇ ਵੈਂਦਾ ਆਹ, ਭਾਵੇ ਸੁਆਦ ਉਸ ਰਸਦੇ ਕੋਲੂੰ, ਵਾਸਨਾ ਉਸ ਚੀਜ਼ ਦੀ ਮਿਟ ਵੈਂਦੀ ।
੧੭. ਭਾਵੇਂ ਆਪਣਾ ਅਸਬਾਬ ਵਲਾਇ ਲੈ ਆਂਦਾ ਤ੍ਰੀਜਾ ਮਰਮੀ ਉਸ ਦੇਸ ਦਾ ਹੋਂਦਾ ॥ ੫੫॥

Answer 1. The exact state does not arise but the opportunity (for such a state) happens for the seeker and the knower.
2. In that state if anyone attempts to attack them with a dagger, even then he does not budge an inch due to the *ras*, and the end of the awakened state happens.
3. And becomes unknowing of the onset of the dreaming state.
4. And the sense-organs are empty.
5. This opportunity occurs.
6. Just as if a bag-carrier carrying a bundle has become

absolutely exhausted and at a given place he casts off his bundle, he sits and puts his head on his knees and at that time he is absorbed in accumulating thoughts.

7. Then if someone catches hold of him he pleads for pardon, whenever having been in sleep he is then brought to alert wakefulness.
8. Then he says, 'that good happiness of sleep came, in that state I was gone, the awake state ended, and the dreaming state began', thus it is said that this opportunity is brought to all, but the awareness of this is not known by the seeker.
9. For this reason the seeker has not obtained the flavour. More evidence;
10. One person having damaged his baggage became very sorrowful
11. Similarly he placed his head on his knees and become engrossed in thoughts, becoming unaware of those sitting beside him
12. He was then awakened by a Sādhū
13. (The Sādhū) was then forbidden by a holy person
14. On this he put his finger to the edge of his mouth
15. And (the holy person) questioned 'Why did you awaken him? Were he not awoken he could have gained three things from this;
16. While engaged in those thoughts he would have been within a state of experiencing the literal acquaintance with that thing, and would have exhausted its *vāsnā* for ever.
17. Though he may have regained his lost luggage when awake, the third great achievement would have been obtained – to have known the secret of that realm (of knowing).'

Commentary

The term *'granth'* has so far been used to refer to scripture, whether it is Gurbāṇī or Vedānta. But now Bhāī Dyā Rām deliberately uses two Persian terms, *kitāb* and *fakīr*. This signifies a different category of literature, the writings of the

mystics[1]. Not so much obscure esoteric literature but rather the description of both our present condition and the possibility of a higher mystical condition. This gives the seeker an 'opportunity' to reach the state Bhāī Aḍaṇ Shāh clarifies to be the *turyā avasthā*, the end of the awake, dreaming and dreamless sleep states.

This 'opportunity' is twofold. The form conveyed in the answer's first metaphor is an affirmative description of awakening from ignorance. The bag-carrier delays ending his necessary journey by becoming engrossed in delusional thoughts, in the process forgetting the suffering he is currently experiencing. This represents our present condition as the Jīva Ātmā. Having become lost in ignorance earlier, the bag-carrier (seeker) is now awoken and able to recognise that his previous condition was only a dream. His awakened condition is a direct consequence of the description of wakefulness provided by the teaching. Conversely, to demonstrate the second form of teaching the bag-carrier is now made to meditate upon the falseness of the root cause of his ignorance. In the example given, the Sādhū is spurned by the Saint for attempting to interrupt the necessary suffering of the bag-carrier. Although the action of the Sādhū seemed compassionate, its only consequence would have been to sustain the illusion. The 'flow' of thoughts in which the bag-carrier was engrossed concerned the false notions of desire and loss. It is possible that within the carrier's meditation he may indeed make the resolve to destroy the desire that resulted in his present emotional state. The Saint understands that the bag-carrier must break with his own root desire to end his suffering. The two forms of 'opportunity' either describe the necessary awakening from ignorance, or describe the painful consequences of one's false attachments and desires. These are the opportunities found in the teachings of the mystics.

56. The Essence of Karam

ਪ੍ਰਸ਼ਨ
੧. ਕਰਮ ਨਾਮ ਵਾਸ਼ਨਾ ਦਾ ਹੈ ।
੨. ਜੋ ਸਿਵਾ ਇਸ ਵਾਸ਼ਨਾ ਦੇ ਕਰਮ ਆਪਣੇ ਸਿਰ ਕਢ਼ ਨਹੀਂ ਲਭਦਾ ।
੩. ਸੋ ਕਰਮ ਕਰੋ ਮਨਸਾ ਸੂਖਮ ਅਤੇ ਭੋਗੇ ਇਸਥੂਲ ਸਰੀਰ ।
੪. ਇਹ ਕਿਆ ।
੫. ਭੋਗੇ ਭੀ ਤਾਂ ਵਾਸ਼ਨਾ?

[1] Presumably the question is referring to the exegesis of the Sufi literature that Bhāī Aḍaṇ Shāh had instigated by this point historically.

Question	1.	The essence of action is latent desire
	2.	Your mind does not conceive of any action without these latent desires.
	3.	Action is performed by the subtle mind but the result is suffered by the gross body
	4.	What is suffering?
	5.	Is it also the result of latent desire?
ਉਤਰ	੧.	ਭੁਗੋਂਦੀ ਭੀ ਵਾਸ਼ਨਾਂ ਹੈ ।
	੨.	ਇਹ ਸਭੋ ਸੰਸਾਰ ਵਾਸ਼ਨਾ ਮੈ ਹੈ ॥ ੫੬ ॥
Answer	1.	All consequences are from these latent desires.
	2.	All of this worldly existence is from these latent desires.

Commentary

The nature of *vāsnā* has been described earlier. These latent impressions, which become embedded in the mind through our past actions, are oblivious to either the prior or future consequences of their own expression. But what is the relationship between *vāsnā* and *karam*? The answer explains that the root of all action is *vāsnā*. Everyday actions are prompted by some desire or other. Indeed actions are shaped by three types of desire (*kām*): the 'external' or material (*bāhyā*), the 'internal' or mental (*āntrā*) and the latent tendency (*vāsnā*). In the example of eating an apple the latent tendency is the passing thought of wanting an apple, the mental form is to actively desire an apple and the material form is the apple itself. While the mind desires the apple and the gross body enjoys it, the root cause of both is the desire manifested by the latent tendency. In this way *vāsnā* is the root of all action. But its influence extends far beyond everyday action. It also sustains the Jīva's bondage in the cycle of rebirth. As Bhāī Gurdās Jī explains:

ਜੁਗਿ ਜੁਗਿ ਮੇਰੁ ਸਰੀਰ ਕਾ ਬਾਸਨਾ ਬਧਾ ਆਵੈ ਜਾਵੈ ॥
ਫਿਰਿ ਫਿਰਿ ਫੇਰਿ ਵਟਾਈਐ ਗਿਆਨੀ ਹੋਈ ਮਰਮੁ ਕਉ ਪਾਵੈ ॥

Age after age desire (vāsnā) for the body causes its birth into the cycle of birth and death
The secret of these changes is understood by becoming a 'Knower'

Bhāī Gurdās Jī, *Vār 1 pauri 15*

Our own cycle of birth and death is sustained by the fruit of our actions. For as long as his actions are motivated by desire the Jīva experiences the bondage of having to live through their consequences (*karam phal*). As a result the Jīva suffers. Unlike the Jīvanmukta, the Jīva considers himself to be of limited consciousness due to *mūl avidyā*. In turn, this identification (*tādātmaya*) produces his sense of 'I am the doer'. But, he must possess a body to be able to act. Accordingly consciousness is identifying with the insentient gross body and the pain and pleasure experienced by it. The Jīva forms attachments to the objects of pleasure through the influence of *rajoguṇa*. Fear and anxiety then develop in the mind when it is afflicted by *tamoguṇa*. This causes suffering at the psychological level. Fear prompts action, which create *vāsnā*, causing desire and further anxiety and fear. Thus all Jīva experience is caused by *vāsnā*.

How can anyone put an end to this vicious circle? In the *Yog Vāsiṣtha* the effacement of these latent tendencies (*vāsnākshya*) is mutually dependent upon the dissolution of the mind (*manonāsh*). Gurū Mahārāj explains:

ਆਸਾ ਮਨਸਾ ਦੋਊ ਬਿਨਾਸਤ ਤ੍ਰਿਹੁ ਗੁਣ ਆਸ ਨਿਰਾਸ ਭਈ ॥
ਤੁਰੀਆਵਸਥਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਸੰਤ ਸਭਾ ਕੀ ਓਟ ਲਹੀ ॥

Destroying both longing and desire one knows that
the mind's hope and despair arise from the three guṇa-s
Thus the Gurmukh obtains the state of turiyā, through the protection of the society of saints

Srī Gurū Nānak Dev Jī, *Rāg Āsā p.356*

According to the *Tattva Kaumdi* everything apart from unconditioned consciousness (*chetan*) is in a permanent state of transformation:

प्रतिक्षणपरिणामिनो हि भावा ऋते चितिशक्तः ॥

Everything undergoes change every moment except consciousness

Tattva Kaumdi, Kārikā 5

For this reason the mind, being consciousness reflected in *Māyā-prakṛti*, also undergoes continuous modification. *Vritti*-s rise and fall endlessly like the flickering flame of an oil lamp. Srī Gurū Teg Bahādar Jī explains:

ਸਾਧੋ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥ ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਥਿਰੁ ਨ ਰਹਾਈ ॥

O Saints, this mind cannot be restrained
It becomes restless whenever desire dwells within it; it is unable to remain steady

Rāg Gaurī, p.219

ਚੰਚਲ ਮਨੁ ਦਹ ਦਿਸਿ ਕਉ ਧਾਵਤ ਅਚਲ ਜਾਹਿ ਠਹਰਾਨੋ ॥
ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਨਰੁ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨੋ ॥

This restless mind is chasing after all ten directions
yet one must become fixed within the Immutable
Says Nānak, whoever knows the method for achieving this,
recognise them to be indeed liberated

Rāg Dhanāsrī, p.685

Because it has been established that *chetan* is immutable it means that the restless, mutating mind cannot be an eternal reality. Thus the mind stands in opposition to knowledge of the Self. *Manonāsh* is brought about through restraint (*nirodh*)[1]. The practice of making the mind one-pointed (*ekāgar*) in *sarvikalap samādhī* then culminates in *nirvikalap samādhī* in which consciousness becomes entirely free of modification. Patañjali makes clear in the second *Yog Sūtra* of the *samādhīpād* that restraint (*nirodh*) produces *samādhī*:

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥

Then the witness becomes situated in his essential nature

In the context of the preceding sūtra the term 'essential nature' (*svarūpe*) indicates the absence of any modification (*vritti*), which is *samādhī*. In Gurmat Sidhānt meditating upon *nām* makes the mind *ekāgar* and is the precursor to *nirvikalap samādhī*. The Bhaṭs explain:

[1] Restraint is achieved in the path of *gyān* through the practice of the fourfold *sādhana* and listening to, contemplating and profoundly meditating upon the Gurū's teaching. According to the *Bhagvadabhaktīrasāyan* of Srī Madhusūdan Sarasvatī, in the case of supreme *bhaktī* the heightened emotional state 'softens' the mind (*chittadrutī*), restraining and making it one pointed.

ਇਕ ਮਨਿ ਪੁਰਖੁ ਧਿਆਇ ਬਰਦਾਤਾ ॥ ਸੰਤ ਸਹਾਰੁ ਸਦਾ ਬਿਖਿਆਤਾ ॥

Meditate with one-pointedness on the Lord, the giver of blessings
The support of the saints is ever manifest

Srī Kal Jī, *p.1389*

ਸਚਿ ਸਚੁ ਜਾਣੀਐ ਇਕ ਚਿਤਹਿ ਲਿਵ ਲਾਵੈ ॥

Truth is to know the true Lord through immersing the mind in one-pointedness

Srī Bhikhā Jī, *p.1395*

The *Jīvanmuktiviveka* by Svāmī Vidyāraṇya draws a parallel between the practice of restraining the mind (*nirodh*) and attempting to control an animal. One method is to force the animal to behave through beating it and shouting at it. In doing so it runs around wildly making a great noise. Instead the favoured method is to calmly coax the animal to behave through rewards of hay. Likewise, slow progress is made by forcing the mind to behave through practices such as *haṭha yoga*. The ideal practice calmly controls the mind. Meditation upon *nām* culminates with absorption into the constant thought of Braham (*Brahamākārvritti*). In this *sarvikalap samādhī* there remains the mind's modification into the witness and the witnessed *vritti*. Yet Srī Gurū Jī has explained that only when one is firmly grounded (*āsan*) in the 'empty' *nirvikalap samādhī* can 'complete' non-relational Braham alone manifest:

ਸੁੰਨ ਸਮਾਧਿ ਗੁਫਾ ਤਹ ਆਸਨੁ ॥ ਕੇਵਲ ਬ੍ਰਹਮ ਪੂਰਨ ਤਹ ਬਾਸਨੁ ॥

Seated in the cave of empty samādhī dwells only complete Braham

Srī Gurū Arjan Dev Jī, *Rāg Rāmkalī p.894*

This *manonāsh* is mutually dependent upon the absence of desire. The process is termed *vāsnākshya* meaning 'to dissipate latent impressions'. Impure *vāsnā* is removed by replacing it with an opposite, pure *vāsnā*. This can be illustrated with the example of strong attachment (*rāg*). Ultimately *rāg* gives rise to the sentiment that 'let everyone that brings me happiness become mine alone'. That latent impression creates blemish (*mal*) within the mind. Through cultivating the sentiment of friendliness toward all beings (*maitrī bhāvanā*), the original impure

impression is replaced with 'everyone's happiness is indeed my own'. The selfish desire lying at the heart of strong attachment has been removed and replaced by a detached, pure latent impression. This is aided by performing actions that lack any motivating desire other than devotion to Bhagvān. Paṇḍit Tārā Singh Narotam explains:

ਅਗਿਆਨ ਤਤ ਕਾਰਜ ਕੀ ਅਤਅੰਤ ਨਿਬ੍ਰਿਤਿ ਸਹਿਤ ਪਰਮਾਨੰਦ ਕੀ ਪ੍ਰਾਪਤੀ ਕੈਵਲਯ ਭਗਤੀ ਕਹੀਯੈ ਹੈ । ਤਾਕੀ ਪ੍ਰਾਪਤੀ ਕਾ ਪਰਮ ਮੂਲ ਕਾਮ ਨਿਖਿਧ ਕਰਮ ਕੇ ਤਯਾਗ ਸਹਿਤ ਨਿਸਕਾਮ ਕਰਮ ਕਾ ਕਰਨਾ ਹੈ ਨਿਸਕਾਮ ਕਰਮੋਂ ਮੇ ਭੀ ਪਰਮ ਈਸ੍ਵਰ ਕੀ ਭਗਤੀ ਹੈ ।

Kaivalya bhagtī is described as obtaining supreme bliss through the cessation of the great work that is the quality of ignorance. In order to obtain the renunciation of the absolute root of lust and worthless action, one should perform naishkām karam, for within naishkām karam is indeed bhagtī of supreme Īshvar.

Srī Gurmat Nirṇay Sāgar, p.134

Thus cultivating pure *vāsnā*-s is necessary to draw the mind toward practice (*sādhana*) and ultimately into the meditative absorption termed *samādhī*. Does the friendliness of the Jīvanmukta indicate the presence of pure *vāsnā*? Not so, because prior to Brahamgyān the seeker adopts the practice of *maitrī bhāvanā* for the sake of purifying the *antaḥkaraṇ*. Following Brahamgyān, in the absence of desire, ego and *vāsnā*, these pure behaviours arise naturally:

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਧੀਰਜੁ ਏਕ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਨਿਰਮਲ ਤੇ ਨਿਰਮਲਾ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਅਭਿਮਾਨ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਊਚ ਤੇ ਊਚਾ ॥
ਮਨਿ ਅਪਨੈ ਹੈ ਸਭ ਤੇ ਨੀਚਾ ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸਭ ਊਪਰਿ ਮਇਆ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਪਰਉਪਕਾਰ ਉਮਾਹਾ ॥

The Brahamgyānī is always patient
The Brahamgyānī is the purest of the pure
The Brahamgyānī is without egotistical pride
The Brahamgyānī is the most exalted of the exalted
In his mind he considers himself the lowliest of all
The Brahamgyānī is compassionate to all
The Brahamgyānī is keen to benefit others

Srī Gurū Arjan Dev Jī, *Srī Sukhmanī Sāhib*

This selection of statements describes the behaviours that arise spontaneously in the one who is free of *vāsnā*. These include patience (*dhīraj*), purity (*soch*), the absence of ego (*abhimān*), humility (*nimritā*), compassion (*karuṇa*). The Brahamgyānī is the 'purest of the pure' meaning that all blemish (*mal dosh*) has been removed permanently. Sureshvarāchārya states:

उत्पन्नात्मप्रबोधस्य ह्यद्वेष्टृत्वादयो गुणाः । अयत्नतो भवन्त्यस्य न तु साधनरूपिणः ॥

The qualities such as non-enmity (ādvesh) and so on exist without effort in one who has awakened to the Self, but they do not constitute a means for him

Naishkarmya Siddhi, 4.69

A seeker cultivates these virtues as a 'means' to overcome his natural disposition and purify the mind. This is not the case for the knower who is entirely free of aspiration. He has nothing to cultivate. Instead his behaviour is pure, selfless and spontaneous due to the very absence of desire:

रिपौ बन्धौ स्वदेहे च समैकात्म्यं प्रपश्यतः । विवेकिनः कुतः कोपः स्वदेहावयवेष्विव ॥

What will be a source of anger for he who perceives only one Atmā in the bodies of friends, enemies, and himself – just as one perceives the same body in all of one's different limbs

Naishkarmya Siddhi, 2.18

Having cultivated the pure *vāsnā*-s which sustain both practice and detachment, to become entirely free of desire then requires the removal of these pure impressions also. Srī Gurū Nānak Dev Jī explains in the first verse of *Srī Japu Jī Sāhib*:

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

One cannot achieve true purity even by performing countless purifying acts

Srī Gurū Jī explains that pure *vāsnā* alone cannot bring the absolute purity of supreme knowledge. Once he has become well established in *samādhī* through sustained practice the seeker must then end the sense of doer-ship residing in the *antaḥkaraṇ*. He must end all desires including those prompted by pure *vāsnā*.

Clearly becoming free of desire, termed *naishkarmya*, is synonymous with becoming free of *vritti*. As *Yog Vāsiṣtha* explains:

बन्धो हि वासनाबन्धो मोक्षः स्याद्वासनाक्षयः । वासनास्त्वं परित्यजय मोक्षार्थित्वमपि त्यज ॥

Bondage is certainly bondage to desire, thus liberation is dissipating desire
Give up all desires including the desire for liberation

Laghu Yog Vāsiṣtha, 18.20

The consequence of ending desire is that he remains situated in the present, unconcerned with either the past or the future. Srī Gurū Gobind Singh Jī explains that knowledge of Braham removes awareness of these 'two times':

ਦੁ ਕਾਲੰ ਪ੍ਰਣਾਸੀ ਦਿਆਲੰ ਸਰੂਪੇ ॥

(Braham is the) destroyer of the two times and the very essence of compassion

Srī Jāp Sāhib, pauri 199

Thus the dissipation of *vāsnā*-s, the restraint of mental modifications, and the performance of selfless actions are all preparatory stages. Ultimately only knowledge (*gyān*) ends the mind, desire and suffering.

57. The form of Vāsnā

ਪ੍ਰਸ਼ਨ
੧. ਅਸਥੂਲ ਸਰੀਰ ਦਾ ਭੀ ਅਭਾਵ ਹੋਂਦਾ ਹੈ ।
੨. ਅਤੇ ਕਰਮ ਭੀ ਤਿੰਨ ਪਰਕਾਰ ਦੇ ਜਲ ਵੈਂਦੇ ਹਨ , ਪਰਾਲਬਧ, ਸਿੰਚਤ, ਕ੍ਰਿਆ ਮਾਨ, ਤਿਨਾ ਦੀ ਬਾਝ ਵਰਤਨ ਸਭ ਨਿਰਵਾਸ਼ਨਾ ਹੋਈ, ਸੋ ਪ੍ਰਮਾਣ ।
੩. ਪਰ ਕਾਮਭੋਗ, ਸਿਵਾ ਇਸ ਵਾਸ਼ਨਾ ਦੇ ਨਹੀਂ ਹੋਂਦਾ ।
੪. ਕਿਉਂਕਿ ਵਾਸ਼ਨਾ ਮਏ ਹੈ, ਰੂਪ ਇਸਦਾ?

Question
1. The non-existence of the gross body happens as well.
2. And *karam*-s are of three types; (1) fruit-bearing (2) accumulated (3) in progress; except in ordinary dealings these are all without latent tendency.
3. Even in the case of sexual desire, without this latent tendency it does not happen.
4. Because all this arises from latent tendency, what is its form?

ਉਤਰ
੧. ਪਰ ਮੂਲ ਸਭਸੇ ਦਾ ਇਹ ਹੈ ਜੋ ਜਿਵੇਂ ਪਾਰਬ੍ਰਹਮ ਅਨੰਤ ਸ਼ਕਤਿ ਹੈ ਤਿਵੇਂ ਗਿਆਨੀ ਅਨੰਤ ਸ਼ਕਤਿ ਹੈ ।
੨. ਹਿਕੋ ਸ਼ਕਤਿ ਹੈ, ਸਰੀਰ ਦੀ ਚੇਸ਼ਟਾ ਸਭਨਾ ਦੀ ਜਿਸ ਕਰ ਹੋਂਦੀ ਹੈ ॥ ੫੭ ॥

Answer
1. But the root of each and every thing is this, that just as Pārbraham is infinite power, likewise the Knower is infinite power.
2. Longing for the body is in all, which is all due to that singular power.

Commentary

Bhāī Dyā Rām seeks to establish the *form* of *vāsnā*, by which he means its true nature. He begins by establishing the relationship between *vāsnā* and three factors considered to be instrumental in the bondage to the cycle of birth and rebirth, namely the gross body, the three forms of *karam* and sexual lust. Desire cannot be located within the gross body because the latter is, of its own nature, relatively unreal. He also recognises that *karam*-s when removed from everyday experience are desireless. *Karam* is of three forms; *sanchit* meaning *karam* that has been accumulated through the actions of former births and that has yet to bear fruit (this is also termed *anārabdh karam*). *Prārabdh*[1] are past actions which have produced the present life and are already bearing fruit, and the third *krīyāmān* are actions being performed in the present life which will bear fruit in a subsequent life. Paṇḍit Gulāb Singh conveys the nature of *karam* in evocative poetic style:

ਕ੍ਰਿਤਿ ਪੂਰਬ ਆਹਿ ਸੁਭਾਸੁਭ ਜੋ ਫਲ ਦੇਵਨ ਕੋ ਜਗ ਭੀਤਰਿ ਆਏ।
ਬਲ ਤੇ ਫਲ ਦੇਹ ਸਭੈ ਜਨ ਕੋ ਜਗ ਨਾਹਿ ਸਕੇ ਤਿਹਿ ਕੋਇ ਮਿਟਾਏ।
ਨਿਸ ਪੇਖਨ ਡੀਲਹਿ ਤਾਰ ਸਮੰ ਵਸ ਲੋਗਨ ਕੇ ਬਹੁ ਭਾਂਤਿ ਫਿਰਾਏ।

[1] Of the *prārabdh* component affecting our present lives there are three forms; *icchā*, *anicchā* and *paricchā*, alternatively referred to as *mand*, *madham* and *tībar*. These produce different results in different individuals. For some it produces enjoyments, like those experienced by Rājā Janak. For others it produces the removal of enjoyment as was the case for Sukdev and Bāmdev. In the first example there is an appropriate effort to desire and obtain enjoyments, while in the second example all such enjoyments are destroyed by the fructifying *karam*, prompting a desire for liberation.

ਭਵ ਮਾਹਿ ਅਗਾਧ ਗਤੀ ਤਿਨ ਕੀ ਸਭ ਹਾਰ ਪਰੇ ਗਤਿ ਕੋਇ ਨ ਪਾਏ॥

The good and bad deeds made in former lives have come together
to bear fruit in this world (lifetime)
All of the fruits are given and no one in the world has the strength to destroy such fruit
It is like watching a puppet show at night; transfixed by its illusory influence
Likewise people wander under the influence of karam
In this existence unfathomable are the ways of the Lord, and all have faced defeat
who have failed to understand the ways of that One

Bhāvrasāmrit, svaiyā 34

However, Bhāī Dyā Rām correctly deduces that each component of *karam* is clearly not the *form* of *vāsnā*, for when there is no desire behind these actions they cease to produce any *karmic* fruit (as is the case for *naishkām karam*). While sexual enjoyment is considered to be the creative act that causes the manifestation of an individual, again it is reasoned that even this cannot occur without being prompted by *vāsnā*.

According to Bhāī Aḍaṇ Shāh *vāsnā* is the cause of 'everything' within this diverse, objective reality. What then is the cause of the *vāsnā*? Parmātmā possesses 'infinite power' to create and manifest. The 'knower', as opposed to the *agyānī*, recognises that he is nothing other than that same unlimited power. This is the intended meaning of Srī Gurū Arjan Dev Jī's description of the Brahamgyānī as the 'creator of creation'. Everything arises out of this one unified power or '*shakti*'. At the *samashṭi*, aggregate level the *icchā* of Īshvar brings about the colossal manifestation. At the *vyashṭi*, distributive level the *vāsnā* of the Jīva causes the 'world' he projects onto objective experience. Dynamic and creative is the nature of consciousness when associated with Māyā, something the term '*shakti*' appropriately conveys[1]. Gurū Maharaj explains:

[1] In fact in the second chapter of the Pañchdashī by Svāmī Vidyāraṇya he uses the same term to describe this active and creative aspect. The *shakti* which manifests as Māyā and *avidyā* is not the same thing as Braham, but is a potential within Him. Bhagat Kabīr Jī states on page 342:

ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ ॥ ਇਹੁ ਮਨੁ ਪੰਚ ਤਤ ਕੋ ਜੀਉ ॥

This mind is shakti, this mind is Shiv, this mind is created from the five elements.

This mind constituted by the five elements is established by Māyā (*shaktī*) and at the macrocosmic level takes the form of Īshvar (*Shiv*).

ਤੀਨਿ ਗੁਣਾ ਇਕ ਸਕਤਿ ਉਪਾਇਆ ॥ ਮਹਾ ਮਾਇਆ ਤਾ ਕੀ ਹੈ ਛਾਇਆ ॥

One power as three guṇa-s created everything which when reflected is known as Mahāmāyā

Srī Gurū Arjan Dev Jī, *Rāg Gonḍ p.868*

Apparent creation is caused by this one *shakti* termed the 'great illusion' or *Mahāmāyā*. Clearly a distinction is made here between the aggregate creation of Īshvar termed *Mahāmāyā* and the distributive creation of Jīva elsewhere referred to as *agyān* or *avidyā*. Throughout Gurbāṇī the Gurūs have adopted the Arabic word *kudrat* meaning 'power' to convey the nature of *Mahāmāyā*[1]:

ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥

All this is Your power (Māyā) You all powerful One,
Creator, pure one possessing the pure name

Srī Gurū Nānak Dev Jī, *Āsā Kī Vār p.464*

ਕੁਦਰਤ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ ॥

As a result of that power (Māyā) Parmātmā pervades everywhere

Srī Gurū Nānak Dev Jī, *Sirī Rāg Kī Vār p.83*

ਕੁਦਰਤ ਇਕੁ ਏਤਾ ਪਸਾਰਾ ॥

This power causes the one to become countless and expansive

Bhāī Gurdās Jī, *Vār 1 pauri 4*

[1] In *Pothī Āsāvarīān* Bhāī Sehaj Rām refers to the same as '*Nirankār's shakti*' and '*kudrat*'. Paṇḍit Sher Singh Jī in his *Srī Bīr Mrigesh Gurbilās Devdharū* provides some of the numerous terms that have been used to describe this first cause including *agyān*, *prakṛti*, *pradhān*, *kāraṇ*, the *icchā* of *Īshvar*, *mahāmoh*, *mahātam*, *tamisra*, *mahātamisra*, *andhtamisra*, *avyakat*, *avidyā malin sattva pradhān*, *shudh sattva pradhān māyā*, *shaktī*, *kudrat*, *neti*, *bhāvī*, *sāmrath*, *bal*, *sankalap*, *trehguṇa māyā*, among others.

Īshvar is untouched by the influence of Māyā just as the sun is untouched by the objects it illuminates. Indeed He is the controller of *Mahāmāyā*. Srī Gurū Gobind Singh Jī conveys the exact nature of this relationship by drawing upon the deities Mahākālikā (*shakti*) and Mahākāl (Īshvar):

ਚਰਨ ਸਰਨ ਜਿਹ ਬਸਤ ਭਵਾਨੀ ॥

The Goddess Bhavānī dwells in the protection of His lotus feet

Srī Gurū Gobind Singh Jī, *Akāl Ustat*

Bhavānī is the amiable form of Shiva Mahārāj's consort. Representing *Māyā-shakti*, the verse demonstrates her subservience to Īshvar. Thus Māyā is not an independent ontological reality as some Vaishṇav schools of dualistic Vedānta maintain. However, this position does locate Gurmat Sidhānt at the endpoint of the evolution of Advaitavād[1]. In the centuries after Bhagvatpād Ādi Sankarāchārya, various Svāmīs took to defending the concept of Māyā by accrediting it with a degree of ontological reality (*bhāv rūp*). Once the concept of Māyā has become synonymous with the three *guṇa*-s it possesses some tangible, dynamic nature. Gurmat Sidhānt takes this shift in emphasis even further. Without allowing for any actual *pariṇāmvād* to creep into the philosophy, the Gurūs uphold the distinction between *Īshvar srishṭi* and *Jīva srishṭi* presented in later Advaita works such as the influential *Pañchdashī*. Despite being a projection within consciousness reflected in ignorance, the thought (*sankalap*) of Īshvar which manifests creation is considered by the Gurūs to be a thought possessing intrinsic 'truth'. In this sense creation encountered in the *vyavihārika* phenomenal experience of the Jīva should not to be considered empty falseness. What is abjectly false is the secondary 'creation' of the Jīva, the projection of its own separate, autonomous identity and preoccupations onto this phenomenal experience. Paṇḍit Īshar Singh Jī Kāshīvāle explains:

[1] Svāmī Satchidānandendra Sarasvatī, the great 20th Century scholar of Advaita, critiqued what he considered the flawed philosophical mutations in post-Sankara Advaita. One of his most important criticisms was directed at the concept of *mūl avidyā*. He rejected the later's conceptualisation of *avidyā* because it attributes to it a degree of ontological reality, its positive element described in *anirvachanyathā khyātivād*. He argued that this line of thought left Advaita Vedānta entirely open to the pointed critique of Srī Rāmānujāchārya's Visistādvaita. The crucial problem is that it goes against all systems of logic to argue that knowledge (of truth) can remove something possessing ontological being (Māyā).

ਸੋ ਚਿਦਾਭਾਸ ਮਿਥਿਆ ਹੈ । ਸੋ ਜੈਸੇ ਯਿਹ ਆਤਮਾ ਨਾਮ ਸਤਿ ਔਰ ਮਿਥਿਆ ਦੋਨੋਂ ਕਾ ਹੈ । ਐਸੇ ਹੀ ਏਹ 'ਸੰਸਾਰ ਹਰ ਕਾ ਰੂਪ ਹੈ ਹਰ ਰੂਪ ਨਜਰੀ ਆਇਆ' ਇਸ ਸਬਦ ਕੇ ਪਾਠ ਮੇਂ ਸੰਸਾਰ ਯਿਹ ਨਾਮ ਪ੍ਰਮਾਤਮਾ ਸਰੂਪ ਸੂਰਜ ਚੰਦ੍ਰ ਰਵਿ ਸਸਿ ਇਸ ਸਤਿ ਰੂਪ ਸ੍ਰਿਸ਼ਟਿਕਾ ਹੈ । ਐਸੇ ਹੀ ਜੋ ਸੂਰਜ ਚੰਦ੍ਰ ਇਤਿਆਦੀ ਨਾਮਾਂ ਵਾਲੇ ਪੁਰੁਖ ਛਤ੍ਰੀ ਹੈਂ ਸੋ ਯਿਹ ਜੀਵ ਸ੍ਰਿਸ਼ਟਿ ਮਿਥਿਆ ਰੂਪ ਜੋ ਹੈ । ਇਸਕਾ ਨਾਮਭੀ ਸੰਸਾਰ ਹੈ । ਸੋ ਇਸ ਪ੍ਰਕਾਰ ਕੇ ਵਿਚਾਰਸੇ ਏਹ ਸੰਸਾਰ ਹਰ ਕਾ ਰੂਪ ਹੈ । 'ਹਰ ਰੂਪ ਨਜਰੀ ਆਇਆ' ਸੋ ਈਹਾਂ ਇਸ ਸੰਸਾਰ ਪਦ ਕਾ ਅਰਥ ਪ੍ਰਮਾਤਮਾ ਸਰੂਪ ਸੂਰਜ ਚੰਦ੍ਰ ਰਵਿ ਸਸਿ ਯਿਹ ਸਤਿ ਸ੍ਰਿਸ਼ਟਿ ਹੈ । ਔਰ ਜੀਵ ਰੂਪ ਜੋ ਛਤ੍ਰੀ ਹੈ ਸੂਰਜ ਚੰਦ੍ਰ ਰਵਿ ਸਸਿ ਹੈਂ ਸੋ ਯਿਹ ਸੰਸਾਰ ਨਾਮ ਵਾਲੇ ਸਭੀ ਬਿਨਾਸੀ ਹੈਂ ਇਸੀ ਵਾਸਤੇ ਸ੍ਰੀ ਗੁਰੁ ਗ੍ਰੰਥ ਜੀ ਮੇਂ ਲਿਖਾ ਹੈ । 'ਜੋ ਦੀਸੇ ਸੋ ਸਗਲ ਬਿਨਾਸੇ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਈ' ਸੋ ਇਸ ਪੂਰਬ ਉਕਤ ਕਥਨ ਕਾ ਤਾਤਪਰਯ ਮਾਲੂਮ ਹੋਵੇ ਜੀਵ ਰੂਪ ਜੋ ਸ੍ਰਿਸ਼ਟੀ ਹੈ । ਔਰ ਜੀਵ ਕਰਕੇ ਰਚਿਤ ਕੋ ਸ੍ਰਿਸ਼ਟੀ ਹੈ । ਸੋ ਸਰਬ ਹੀ ਅਨਿਤ ਹੈ ਔਰ ਪ੍ਰਮਾਤਮਾ ਕਾ ਸੰਕੇਤ ਸਰੂਪ ਪ੍ਰਮਾਤਮ ਰੂਪ ਹੀ ਜੋ ਸ੍ਰਿਸ਼ਟੀ ਹੈ ਸੋ ਸਤਿ ਸਰੂਪ ਹੈ ॥

The chidābhās is false. Thus in this way the Ātmā is said to be both true and false. Indeed, it is said 'the world is the form of Hari, Hari's form comes to one's sight'. The teaching of this shabad is that the essence of the world is the form of Parmātmā as the sun, moon, etc. Thus this is the true form of creation. In this way to project onto the sun and the moon the notion of being people of kshatriya lineage is the form of false creation by the Jīva. The name for this is also the 'world'. Thus from this manner of contemplation this world is understood to be the form of Hari. 'The sight perceived is Hari's form' thus here (in this shabad) the meaning of the word 'world' is of a true creation in the form of Parmātmā as the sun, moon, etc. And for the Jīva form, the sun and moon are attributed with personal meaning (both understood to be kshatriya) but such a 'world' is destructible. All of this has been explained in Srī Gurū Granth Sāhib Jī; 'All that is seen shall come to pass like the shadow of a cloud' thus this explains the essential nature of the Jīva form of creation. Furthermore as a result of creation this Jīva creates. Thus indeed all is non-eternal and also the indicative form of Parmātmā, indeed this creation is Parmātmā's form, which is thus His true form.[1]

Srī Gurmat Digvijay, p.109-110

[1] According to the Vedic astrology known as *Nakshatra Vidyā*, the nine planets it enumerates have many different anthropomorphic qualities including caste, appearance and even emotional temperament. While the Sun is Kshatriya by caste, the Moon is a Vaishya. The two are considered to be the royal couple of the heavens, the Sun as King and Moon as Queen. With pink eyes, a square body and a valiant and wrathful nature the Sun complements the Moon's faint complexion, beautiful eyes and mild temper. For Paṇḍit Īshar Singh Jī all of this typifies the false projection of the Jīva.

In this sense, Gurmat Sidhānt reconciles the statements in the Upanishads in which Bhagvān wills the creation of the universe and its diversity without compromising the complete non-dual identity of Jīva and Braham. Thus a relationship is established between Vāhigurū's thought (*sankalap*) and *Mahāmāyā*. This thought of Vāhigurū containing within it the desire (*icchā*) for manifestation is explained by the Gurū to be the 'order' (*hukam* and *āgyā*).

58. Pure Nourishment

ਪ੍ਰਸ਼ਨ ੧. ਸ਼ੁਧ ਅਹਾਰ ਕਿਸਨੂੰ ਕਹਿੰਦੇ ਹੈਨ?

Question 1. Which nourishment can be described as pure?

ਉਤਰ ੧. ਜੇਹੜਾ ਅਹਾਰ ਪਰਸੰਨਤਾ ਵਿਚੋਂ ਪ੍ਰਾਪਤ ਥੀਵੇ, ਤੇ ਧਰਮ ਕਿਰਤ ਦਾ ਹੋਵੇ ।
੨. ਸ਼ੁਧ ਅਹਾਰ ਸਾਡੇ ਮਨ ਵਿਚੋਂ ਮੈਲਾਂ ਕਟਦਾ ਹੈ ।
੩. ਯਥਾਰਥ ਗਿਆਨ ਦੀ ਪ੍ਰਾਪਤੀ ਕਰਦਾ ਹੈ ॥ ੫੮ ॥

Answer 1. Nourishment is that from which pleasure (of God) is obtained and earned through righteousness (*dharam*).
2. Pure nutrition is that which destroys the filth within our mind.
3. Doing this the true knowledge is obtained.

Commentary

Purity and nutrition are recurring themes in this dialogue. This is because they signify vital aspects of the practical realisation of Knowledge. In this answer the favourable type of nutrition is not a mundane form of nutrition that merely sustains the present condition. It is the pure *sattvaguṇa* nutrition which aids the inner transformation into complete purity. This nutrition is that which sustains the other practices, that which enriches and that which instigates growth. Such nutrition is anything that brings about the pleasure or delight of the Satigurū. Therefore it is, by definition, that which is earned through *dharam*. Practically speaking, this refers to all the spiritual practices and *dharamic* stipulations established by the Gurū Avatār. Only these can sustain, enrich and develop the knowledge and practice of the seeker. How so? They purify the *antaḥkaraṇ* of the three defects (*dosh*). They purify the actions of the seeker through *naishkām karam*. They purify the *budhi* by enhancing its powers of discriminative intelligence (*vivek*) and through developing pure, selfless devotion. When the seeker has become internally and externally pure (*nirmal*) only then can this 'true knowledge' be obtained.

59. Connection and Imaginative Resolve

ਪ੍ਰਸ਼ਨ ੧. ਹਿਕ ਸ਼ਖਸ ਸੰਕਲਪਾਂ ਨੂੰ ਨਿਵਰਤ ਕਰ ਕੈ ਨਾਲ ਇਸ ਵੀਚਾਰ ਦੇ ਜੋ, ਮੂਏ ਨੂੰ ਸੰਕਲਪ ਨਹੀਂ ਹੋਂਦਾ।
੨. ਸੋ ਮੈਂ ਭੀ ਹੁਣ ਮੁਇਆਂ ਵਿਚ, ਇਸ ਜੁੜਬੇ ਦੇ ਠਹਿਰਿਆ ।
੩. ਸੁ ਇਹ ਕਿਉਂ ਕਰ ਹੈ?

Question 1. A person gets rid of his imaginative resolves with the contemplation that 'no imaginative resolve happens to the dead'.
2. 'Thus I am also among the dead now', this kind of connection is required.
3. How is one to do this?

ਉਤਰ ੧. ਏ ਜੁੜਬਾ ਬ੍ਰਿਤੀ ਦਾ ਵੈਹ ਵੈਂਦਾ ਹੈ, ਠਹਿਰਦਾ ਨਹੀਂ ।
੨. ਜੁੜਬਾ ਤ੍ਰੈ ਪ੍ਰਕਾਰ ਹੈ ।
੩. ਹਿਕ ਵਿਚ ਭਰੋਸੇ ਦੇ, ਜੋ ਸਾਹਿਬ ਚੰਗੀ ਕਰੇਸੀ ।
੪. ਡੂਝਾ ਵਿਚ ਨਖਿਧਤਾ ਭੋਗਾਂ ਦੇ ।
੫. ਤੀਜਾ ਵਿਚ ਅਸੱਤਤਾ ਜਗਤ ਦੇ ।
੬. ਅਸਲ ਜੁੜਬਾ ਇਹ ਹੈ ॥ ੫੯ ॥

Answer 1. This connection with thought is ever flowing, it should not cease.
2. The connection is of three types;
3. One is the conviction that God will do good.
4. Second is of the worthlessness of enjoyments.
5. Third is of the falseness of experience[1].
6. This is the true connection.

[1] Falseness here is a translation of the given term *asattā*. The term implies a causal element, that which causes *asat*. In this sense it denotes Māyā from which arises all that is described as *avidyā*, including all that which is

Commentary

The processes within the *antaḥkaraṇ* are complex. The *vāsnā*-s shape our actions and the *vritti* arises either prior to or in response to the action. These mental modifications prompt a connection of association. By 'connection' it is meant that the conscious mind is entirely immersed and identifying with the content of the *vritti*-s. While explaining the process leading to *manonāsh*, the dissolution of the mind, the *Yog Vāsiṣṭha* describes a preliminary stage of breaking the mind's connection with mental modifications. When this practice has become firmly established there is then a capacity to intercede and neutralise mental events, a capacity termed *nirodh*. The seeker is now said to possess control over the functioning of the mind. Bhāī Dyā Rām's question already assumes this level of control.

Vichār or contemplation is integral to Gurmat practice. Mention has already been made of *ahangrah upāsanā*, the contemplation upon one's own true nature which removes *avidyā*. But what type of thought-connection or *vritti* should one contemplate? Bhāī Aḍaṇ Shāh describes three forms of connection one should orient his thought toward; the conviction in the goodness of Parmātmā, the conviction in the worthlessness of sensory enjoyment and the conviction in the illusory nature of experience. Although effort should be made to remove the *vāsnā*-s, the reality is that they only truly dissipate with the knowledge of Oneness. After *turiyā* there is no longer the conviction in the Jīva identity. This means that there are no further causes for the arousal of the *vāsnās*. It is this dissipation of one's likes and dislikes that makes the Jīvanmukta the *samdrishṭī* and the *sthitaprajña*. This condition marks the absence of the finite (*asat*) and the eternal presence of the infinite (*sat*) as the *Chāndoygya Upanishad* explains:

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा

The Infinite is that in which one does not see anything else,
does not hear anything else, and does not understand anything else

Chāndogya Upanishad, VII. 24. 1

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anātmā. *Vivek* actively discriminating *sat* (that which is truth and eternal) from that which is *asat* is thus the form of thought-connection implied by this term.

Of what use would any cognition pertaining to the unreal be for the one who knows the infinite truth? Svāmī Sadānand Sevāpanthī describes three further forms of contemplation that remove the veil of *avidyā*:

ਤੀਨ ਪ੍ਰਕਾਰ ਕੀ ਕ੍ਰਿਆ ਵਿਚਾਰਵਾਨ ਕੀ ਅਗਯਾਨੀ ਓਤੇ ਵਿਲਖਣ ਹੋਤੀ ਹੈ ।ਪ੍ਰਿਥਮ ਤੋ ਵੋਹੁ ਇਸ ਵਾਰਤਾ ਕੋ ਸਤ ਜਾਣਤੇ ਹੈਂ ਜੋ ਸਰੀਰ ਅਰ ਪ੍ਰਾਣਾ ਕਾ ਵਿਜੋਗ ਅਵਸ਼ ਹੋਣਾ ਹੈ ।ਤਾਂਤੇ ਬਾਦ ਕਿਸ ਬਾਤ ਪਰ ਕਰੀ ਏ । ਅਰ ਦੂਸਰਾ ਸਭ ਕੋ ਆਪਣਾ ਆਪ ਜਾਣਤੇ ਹੈਂ ਸੋ ਬਾਦ ਅੰਨਸਾਥ ਹੋਤਾ ਹੈ ਸੋ ਵੋਹ ਕਿਸ ਸਿਉ ਕਰੇ । ਤੀਸਰਾ ਸਰਬ ਪਦਾਰਥੋਂ ਕੋ ਅਗਯਾਨੀਓਂ ਕੇ ਨਿਸਚਾ ਸੈਹਤ ਮਿਥਿਆ ਜਾਣਤੇ ਹੈਂ ਤੋ ਭੀ ਬਾਦ ਨ ਬਣਿਆਂ । ਇਨ ਤੀਨੋ ਜੁਗਤੋਂ ਕਰਿ ਤਿਸਕੀ ਕ੍ਰਿਆ ਅਗਯਾਨੀਓਂ ਤੇ ਵਿਲਖਣ ਵਾਦ ਤੇ ਰੈਹਤਿ ਹੋਤੀ ਹੈ ।ਅਰ ਜੋ ਕਛੁ ਕ੍ਰਿਆ ਤਿਨ ਵਿਖੇ ਦ੍ਰਿਸਟਿ ਆਵੈ ਵੋਹ ਲੀਲਾ ਮਾਤ੍ਰ ਹੈ ।

An individual clouded in ignorance can perform three forms of contemplative practice on (ignorance's) characteristics. Firstly by reasoning that the absence of both the body and the life force is a certainty, he can know the truth. Thus what will there remain to be said after this has ended? And secondly, presently he knows all about himself, but later when he is without this (body and mind) how will he know of himself? Thirdly the conviction among these ignorant ones about the reality of all material things is accompanied by knowing only illusion, then also after he will not be sustaining this. Through these three practices one is removed of each characteristic thought process arising from ignorance. And then having performed such practice as this, whatever perceptions come to him he now recognises to be a mere 'play'.

Sidhānt Kaṭākhya, p.53

Thus having purified the *antaḥkaraṇ* of the three *dosh*, the mind should be engaged in thoughts that actively remove ignorance.

60. Why do Four States of Consciousness Exist?

ਪ੍ਰਸ਼ਨ ੧. ਰੂਪ ਇਨਾਂ ਚਉਂ ਅਵਸਥਾ ਦਾ ਜਾਗ੍ਰਤ ਸੁਪਨ ਸਖੋਪਤਿ ਤੁਰੀਆ ਕਿਉਂ ਕਰ ਹੈ?

Question 1. Why does the form of the four states of consciousness – awakened state (*jāgrati*), dreaming state (*svapnā*), dreamless sleep state (*sukhopati*) and *turiyā* – exist?

ਉਤਰ
੧. ਜਾਗ੍ਰਤ ਇਸ ਤਾਂਈ ਕਹਿੰਦੇ ਹੈਨ ਜੋ ਦਸ ਇੰਦ੍ਰੀਆਂ ਸਾਵਧਾਨ ।
੨. ਸੁਪਨ ਇਸ ਤਾਈਂ ਕਹਿੰਦੇ ਹੈਨ ।
੩. ਦਸ ਇੰਦ੍ਰੀਆਂ ਸੂਨ ਚਾਰ ਅੰਤਹਕਰਣ ਸਾਵਧਾਨ ।
੪. ਸਖੋਪਤ ਇਸ ਤਾਈਂ ਕਹਿੰਦੇ ਹੈਨ ਹਿਕੋ ਤੱਤ ਸੂਨ ਦਾ ਬਾਕੀ ।
੫. ਇਨ੍ਹਾਂ ਤ੍ਰੀਆਂ ਕੰਨੂੰ ਰਹਿਤ ਹੋਣਾ ਇਹ ਤੁਰੀਆ ਹੈ ।
੬. ਅਰਥਾਤ ਨਿਰਵਾਸ਼ ਹੋਣਾ ॥ ੬੦ ॥

Answer
1. Within this awakened (*jāgrati*) state it is said that ten sense organs are alert.
2. The dreaming (*svapnā*) state is said to be this;
3. Ten indriyās (sense and action organs) give birth to the alertness of the fourfold *antaḥkaraṇ*.
4. Within this dreamless sleep (*sukhopati*) state it is said that remaining there is the singular quality of thoughtlessness.
5. When these three cease, that is *turiyā*
6. Meaning the state without desires.

Commentary

The four states (*avasthā*) are integral to the Vedānta philosophy and can be traced back to the earliest Upanishads. Three states define the conditions of Jīva Ātmā and Īshvar while the ever liberated Self, of its own nature, is a 'fourth' state of pure consciousness (*shudh chetan*). What then sustains the states (*avasthā*) of consciousness? The *jāgrati* gross awake state is defined by the action of the mind engaging with the alert sensory organs. The *svapnā* dreaming state occurs when the alertness moves entirely to the *antaḥkaraṇ*. *Sukhopati* is characterised by the complete absence of *antaḥkaraṇvritti* or mental modifications. Being shrouded in ignorance there is not even a conscious awareness of experiencing this dreamless sleeping state. As the *Brihadāraṇyak Upanishad* describes *sukhopati*:

अत्र पितापिता भवति मातामाता लोका अलोकाः देवा अदेवाः वेदा अवेदाः ।
अत्र स्तेनोऽस्तेनो भवति भ्रूणहाऽभ्रूणहा चाण्डालोऽचाण्डालः पौल्कसोऽपौल्कसः श्रमणोऽश्रमणः
तापसोऽतापसः अनन्वागतं पुण्येनानन्वागतं पापेन तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति ॥

In this state a father is no father, mother no mother, world no world, Deva no Deva, Veda no Veda. In this state a thief is no thief, a Brāhman killer no killer, a Chaṇḍāl no Chaṇḍāl, a Paulksa no Paulksa, a Sādhū no Sādhū, a Tapasvi no Tapasvi. (That form) is unaffected by good and evil deeds and is beyond all worries of the heart.

Brihadāraṇyak Upanishad, 4.3.22

This is the condition of total ignorance. The one who awakens from dreamless sleep cannot recall anything about it other than a very subtle feeling that it was enjoyable. Because of the cessation of mental modifications it is described as a 'mass of consciousness' (*pragyān ghaṇ*). Only the bliss of Ātmā is experienced. By way of contrast the nature of the fourth state of consciousness elucidates the root cause of the prior three. *Turiyā* is the release from bondage and occurs when 'desires are extinguished'. Gurmat upholds this fourfold model of consciousness. For example in the *Sidh Goshṭ*, the metaphysical discourse between the Sidha Yogīs and Srī Gurū Nānak Dev Jī, he states that:

ਅੰਤਰਿ ਸੁੰਨੰ ਬਾਹਰਿ ਸੁੰਨੰ ਤ੍ਰਿਭਵਣ ਸੁੰਨ ਮਸੁੰਨੰ ॥ ਚਉਥੇ ਸੁੰਨੈ ਜੋ ਨਰੁ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪੁ ਨ ਪੁੰਨੰ ॥
ਘਟਿ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੇਉ ॥ ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ ॥

Shunya is inner, shunya is outer, the third station of shunya is not shunya
The fourth shunya is the witness untouched by virtue and vice
Within each and every thing exists the shunya in separation
That shunya is the original unafflicted Parmātmā

Srī Gurū Nānak Dev Jī, *Sidh Goshṭ pauri 51*

The Sidhas have asked the Gurū to explain the meaning of the term *shunya* or 'void'. Just as *ākāsh* or 'ether' is used to describe Parmātmā in the *Yog Vāsiṣṭha*, *shunya* conveys the subtle and all pervading quality of the omnipresent *nirguṇa* Braham as pure consciousness. Thus 'shunya within' refers to *svapnā* in which reflected consciousness identifies with the subtle body. 'Outer shunya' is *jāgrati* identifying with the gross body and thus characterised by gross sensory experiences. The 'third station shunya' is *sukhopati* in which the self identifies with

the causal body. Beyond these three states lies the 'fourth' or *turiyā* in which there exists only Braham or '*ādi purakh niranjan deo*'[1].

Thus the first three states of consciousness connect directly to the Jīva's three 'bodies'. These arise from the inherent ignorance (*avidyā*) within a Jīva. *Prājña* is the 'body' or condition of the Jīva when it resides in *sukhopati*. This impure reflection of consciousness remains *coloured* by the sense of individuation. It is recognised to be the cause of the other two bodies, *taijas* and *vishva*. For this reason the Jīva Ātmā in this state of consciousness is termed the *kāraṇ sarīr* or causal body. The subtle body (*sūkham sarīr*) in the dreaming state (*svapnā*) is termed *taijas*. The literal meaning of this word is 'full of illumination' which is its defining quality since the *taijas* illumines the *antaḥkaraṇ* with alertness. The subtle body is constituted by the five sensory organs (*gyānendriya*)[2], the five organs of action (*karamendriya*)[3], the five vital airs (*prāṇ*) along with the mind (*man*) and intelligence (*budhi*). Finally the *sthūl sarīr* or gross body describes the condition of Jīva Ātmā in the gross awake state (*jāgrati*) termed *vishva*. Now the focus has shifted to the gross body without giving up identification with the subtle body. Both the subtle and gross bodies are made up of the five elements (*mahābhūta*). The difference between them is that the five elements remain subtle (termed *tanmātra*) in the case of the subtle body, while in the gross body they have undergone the process of manifestation (*pañchīkaraṇ*). For this reason the gross body can only reflect the existence (*sat*) aspect of the all-illuminating Ātmā, whereas the subtle body is able to reflect existence and consciousness (*sat* and *chid*) and appears sentient[4].

These three bodies are also differentiated by their component *kosh*-s or 'sheaths'. The Ātmā is said to be cloaked in five layers, consciousness 'hidden in a cave' of sheaths. Each sheath is contained within the next, thus constituting an element of a body. The *annamaya kosh* or food sheath, born of the parent's seed

[1] For such an interpretation of this section of *Sidh Gosht* see Sant Gyānī Kirpal Singh Sevāpanthī's *Ṭīkā* of Srī Gurū Granth Sāhib, the *Farīdkoṭ Ṭīkā* and in a more extensive form in Paṇḍit Devā Singh Nirmalā's *Sidh Gosht Ṭīkā*.

[2] The five are nose (*ghrān*), eyes (*chakshu*), tongue (*jihva*), ears (*shrotra*), and skin (*tvak*).

[3] The five are speech (*vāk*), feet (*pād*), hands (*pānī*), genitals (*upastha*), anus (*pāyu*).

[4] Braham remains a unified and non-relational (*akhaṇḍekarasam*) consciousness but reflects in objects differently depending upon the purity and subtlety of the *māyā-prakṛti*.

and so named because of its dependence upon food for its maintenance, is one and the same with the gross body[1]. The subtle body is consitituted by the vital air sheath or *prāṇmaya kosh*, the *manomaya kosh* or mind sheath and the *vijñānmaya kosh* meaning the intellect sheath. The vital air sheath subtley orients all the inner biological processes within the gross body. The mind sheath is the realm in which our emotional and psychological experiences occur. This is separated from the sense of *kartartvā* (doership) provided by the intellect sheath. The causal body is no different from the *ānandmaya kosh* or bliss sheath. Gauḍapādāchārya's *Kārikā* adds a further distinction between the three bodies:

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ । प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥ ११ ॥

Vishva and Taijas are conditioned by cause and effect
But Prājña is conditioned by cause alone
These two (cause and effect) do not exist in Turiyā

Cause and effect exist in both the *sūkham* and *sthūl sarīrs* meaning that both are engaged in non-apprehension and misapprehension. By implication, cause and effect also indicates the experience of time and space. Where there is a cause there is an effect and that effect is attributed to the cause. Thus if I kick a ball, it moves and I am the cause of the movement. Such thinking can only arise when the Jīva Ātmā perceives the triad of seen, seer and seeing. Within *prājña* there is only cause since it brings about the other two states of consciousness (*svapnā* and *jāgrati*) but is completely unaware of this effect. However, in *turiyā* no such cause and effect exists. Regarding the nature of *sukhopati* and hence the condition of *prājña* the *Kārikā* teaches that:

नात्मानं न परांश्चैव न सत्यं नापि चानृतम्। प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

Prājña does not know anything of the Self or the non-Self nor truth nor untruth,
but Turiyā is ever existent and ever all-seeing

There is a similarity here between *prājña* and *turiyā* for in both no sense of duality ('myself and that') exists. However, the crucial difference is that in the

[1] The *annamaya kosh* is constituted by the '*sapat dhātu*' meaning the seven ingredients. These are bone (*asthi*), blood (*rakat*), muscle (*māns*), fat (*med*), secretion or bile (*ras* or *pit*), semen (*shukrā* or *vīrya*), and bone marrow (*majjā*).

latter there is a conscious awareness of non-duality, while in the former there is not:

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः। बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ १३ ॥

The non-cognition of duality is common to both Prājña and Turiyā
But Prājña is associated with sleep in the form of cause and this (sleep) does not exist in Turiyā

Interpreting 'sleeping state' in a broader sense to denote *avidyā* applies equally to both *vishva* and *taijas:*

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया। न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ १४ ॥

The first two (Visva and Taijas) are associated with the conditions of dream and sleep;
Prājña is the condition of sleep without dream. Those who have known the truth see neither nor dream in Turiyā.

Bhāī Gurdās Jī describes the highest state attainable through the *'Satigurū's darshana'* to be this same *turiyā*. In the following *svaiyā* he clarifies the nature of the state:

ਸਤਿਗੁਰ ਦਰਸਨ ਸਬਦ ਅਗਾਧਿ ਬੋਧ ਅਬਿਗਤਿ ਗਤਿ ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮ ਹੈ ॥

The Satigurū's 'darshana' is the unfathomable wisdom of the shabad,
Salutations upon salutations to this path leading to the imperceptible state,
described as 'not this, not that'

Bhāī Gurdās Jī, *Svaiyā 81*

The subject of the sentence is the Gurū darshana, a school distinct from the other six *darshanas* of traditional Indic thought, to which the author is offering his salutations (*namo nam*). The greatness of this *darshana* is qualified by the state that it leads to, being the immersion into ultimate Truth. Two apophatic terms are used to characterise this state – 'imperceptible' and '*neti neti*' – the latter being the famous Upanishadic description of Braham as 'neither this nor that'. Braham exists beyond time and space, cause and effect. Braham is beyond the capacity of

the mundane intellect. Braham's unique and non-relational nature (*akhaṇḍekarasam*) prompts the *Māṇḍūkya Upanishad* to declare in its seventh *salok:*

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Turiyā is that which is not the consciousness of the internal (subjective) world, not the consciousness of the external (objective) world, nor that which is conscious of both, nor that mass of complete sentiency, nor that singular consciousness, nor that which is insentient. It is unseen, unrelated to anything, incomprehensible, non-inferable, unthinkable, indescribable, of the nature of consciousness consisting of the Self alone, the negation of all phenomena, peace, all bliss and non-dual. This is what is known as the 'fourth'. This is the Ātmā and is has to be realised.

Srī Gurū Nānak Dev Jī states:

ਜਨਮਿ ਮਰੈ ਤ੍ਰੈ ਗੁਣ ਹਿਤਕਾਰੁ ॥ ਚਾਰੇ ਬੇਦ ਕਥਹਿ ਆਕਾਰੁ ॥
ਤੀਨਿ ਅਵਸਥਾ ਕਹਹਿ ਵਖਿਆਨੁ ॥ ਤੁਰੀਆਵਸਥਾ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਜਾਨੁ ॥

One infatuated with the three guṇa-s is subject to birth and death
The four Vedas have explained this for all that is manifest
They describe and explain the three states of consciousness
But the fourth (turiyā) state in which Hari is known is obtained from the Satigurū

Srī Gurū Nānak Dev Jī, *Rāg Gaurī p.154*

Thus *turiyā* only arises through the Satigurū and not through indirect knowledge. By studying the teachings of Vedānta one understands the goal, but only through the guidance of the Satigurū can the truth of Vedānta be realised. Bhāī Gurdās Jī reiterates the same teaching in his *Kabit Svayay:*

ਜਾਗ੍ਰਤ ਸੁਪਨ ਅਉ ਸਖੋਪਤਿ ਅਵਸਥਾ ਕੈ ਤੁਰੀਆ ਪ੍ਰਗਾਸ ਗੁਰ ਗਿਆਨ ਉਪਕਾਰ ਹੈ ॥

From the awake, dreaming and dreamless sleep states,
Turiyā blossoms forth with the help of the Gurū's gyān

Bhāī Gurdās Jī, *Svaiyā 159*

What does *turiyā* signify? It should not be considered a 'state of consciousness' for within it the duality of seer and seen cannot exist. There is only the oneness of Braham. For Srī Gurū Nānak Dev Jī *turiyā* is the realisation of the 'unperceivable' and 'unfathomable' *nirguṇa* form of Braham, as described in verse five of the *Sidh Gosht*:

ਰਹਹਿ ਇਕਾਂਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੋ ॥
ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ ॥

Their minds are singular, immersed in Oneness, and free of expectations
They are the ones who see and get others to see the unperceivable and unfathomable One

Srī Gurū Nānak Dev Jī, *Sidh Gosht pauri 5*

Gurbāṇī repeatedly characterises Braham as that which is *'agam'* and *'agochar'*, unperceivable and unfathomable. Yet here the Gurū is describing a state of complete Oneness in which the Jīva 'sees' the unperceivable and comprehends the unfathomable. Both terms convey the inability of the mundane gross awake and dreaming states to access and apprehend Braham. Only by transcending the three states can the unfathomable be 'seen' and *'neti neti'* intuitively understood. Therefore after having described *Sachkhand*, the highest possible realm of existence in which only Nirankār resides, *Srī Japujī Sāhib* explains:

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ

Says Nānak, describing this is as hard as eating steel

To present an adequate description of this realm is as impossible as 'eating steel'. Although the metaphor denies its adequate description it does not deny the possibility of experiencing this reality. In verse twenty of the *Sidh Gosht* composition, Srī Gurū Nānak Dev Jī states:

ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਖਾਈਐ ਸਾਰੁ ॥

By removing the three guṇa-s we can eat steel

'Removing the three *guṇa-s*' is to transcend the three states of consciousness and to transcend Māyā itself. Only then is it possible to know *Sachkhand* – to eat that which is steel. Thus the Gurū has not used such terminology and metaphor to

qualify the distinctive nature of God in a theological sense. Rather, it conveys the inability of the *antaḥkaraṇ* to arrive at the highest realisation through its own inductive and deductive reasoning. This 'knowledge' can only be obtained through the direct realisation termed *aproksh anubhuti*. At that moment when the drop immerses into the ocean all duality ceases. Then there is only One - absolute Braham alone:

ਏਕੇ ਕਉ ਸਚੁ ਏਕਾ ਜਾਣੈ ਹਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕੀਆ

Knowing the One as Truly One, removing the sense of individual Self as a second

Srī Gurū Nānak Dev Jī, *Sidh Gosht pauri 24*

61. The Jīvanmukta

ਪ੍ਰਸ਼ਨ ੧. ਜੀਵਨ ਮੁਕਤਾਂ ਦੇ ਤਾਂਈ ਵਿਖੇਪਤਾ ਨਹੀਂ ਹੋਂਦੀ ਸੋ ਵਾਸਤਵ ਕਿਆ?

Question 1. Even misapprehension is not encountered by the Jīvanmukta, thus what is the nature of that state?

ਉਤਰ
੧. ਜੀਵਨ ਮੁਕਤ ਸਦਾ ਪਰਮਾਰਥ ਸਤਾ ਵਿਖੇ ਇਸਥਿਤ ਰਹਿੰਦੇ ਹੈਨ ।
੨. ਵਿਵਹਾਰ ਸਤਯਾ ਅਤੇ ਦਿਸਨ ਵਾਲੀ ਸਤਯਾ ਵਿਵਹਾਰ ਮਾਤ੍ਰ ਹੋਂਦੀ ਹੈ ।
੩. ਪੈ ਰਿਦੇ ਵਿਚ ਨਹੀਂ ਹੋਂਦੀ ।
੪. ਪ੍ਰਤੀਭਾਸਕ ਸਤਯਾ, ਜਾਤਿ, ਆਸ਼੍ਰਮ ।
੫. ਵਿਵਹਾਰ ਸਤਿਆ ਮਾਨੁਖ ਪਸ਼ੂ ਪੰਖੀ ਜੰਤ ।
੬. ਪ੍ਰਮਾਰਥ ਸਤਿਆ ਏਕਤਾ, ਸਮ, ਸਮਾਨ, ਦ੍ਰਿਸ਼ਟ, ਸਦਾ ਇਸੇ ਬਿਖੇ ਉਹ ਇਸਥਿਤ ਰਹਿੰਦੇ ਹੈਨ ॥ ੬੧ ॥

Answer
1. The Jīvanmuktas are ever remaining situated in the true absolute reality (existence).
2. The practical objective existence and that derived from perception is only mundane in nature.
3. It does not exist in the heart (*chetan*).
4. Illusory existence includes caste, ashram.
5. The practical objective existence includes humans, animals, birds and insects.
6. The absolute reality exists in Oneness, whole, equally alike,

sight (perception), and will remain always situated in it.

Commentary

To describe the state of Jīvanmukti requires an explanation of the three levels of reality, or rather existence – the *parmārthika, vyavihārika* and *pratibhāshika*. The first is the highest level of existence which is no less than Braham, the condition indicated by the term *kaivalya mukti*. Gurbāṇī explains:

ਸੁੰਨ ਸਮਾਧਿ ਮਹਾ ਪਰਮਾਰਥੁ ਤੀਨਿ ਭਵਣ ਪਤਿ ਨਾਮੰ ॥

In the empty samādhī is the greatest absolute reality (parmārth) named the 'Lord of the three realms'

Srī Gurū Nānak Dev Jī, *Rāg Soraṭh p.634*

The 'empty *samādhī*' is the *nirvikalap* form in which only the absolute *parmārthika* reality of pure undifferentiated consciousness exists. Adjectives such as *brahamnishṭha* (well established in Braham), *brahamlīn* (immersed in Braham), *sthitaprajña* (one of steady wisdom) and *brahamgyānī* (knower of Braham) all refer to ever abiding in the *parmārthika* level of reality. Paṇḍit Gulāb Singh Jī explains:

ਜੀਵਨਮੁਕਤ ਅਵਸਥਾ ਜੋਇ । ਪਰਮਾਰਥ ਭੇਦ ਰਹਯੋ ਨਹਿਂ ਕੋਇ ॥

The state of the Jīvanmukta is non-different from residing in the Parmārth level of reality

Moksh Panth Prakāsh, Fourth Nivās, verse 192

The second and third levels of existence are similar in the sense that they are both less than absolute reality, but differ in their degree of falseness. The *vyavihārika* level is the ontological condition we exist in presently. It is the objective world of experience in which the Jīva Ātmā acknowledges difference everywhere; between itself and Īshvar, between the subtle and gross bodies, between the conscious and the non-conscious, et cetera. In the *vyavihārika* level that same consciousness is either afflicted by *agyān* and thus taking the perspective of an individual Self, or is the Master of Māyā and described as Īshvar. While such distinctions are not ultimately real, they abide throughout the Jīva's experience and can only be removed by the knowledge of Braham. For this reason this level of experience possesses a relative truth. This is not the case for

the *pratibhāshika* existence which denotes all that is completely false and illusory. A Jīva in the *vyavihārika* state can recognise that his *pratibhāshika* experiences such as dreaming were unreal. Illustrating the difference between the second and third levels of existence, *Srī Japujī Sāhib* explains:

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

To pile up wealth does not appease the hunger for more

Srī Gurū Nānak Dev Jī, *Srī Japujī Sāhib pauri 2*

This teaching removes the false assumption that lust can be appeased by sensory enjoyment. While the conviction that it can be appeased is false, the psychological lust or *vāsnā* that motivates this hunger is recognised by the teaching to be a relative reality. In this way the Gurū first establishes the falseness of the *pratibhāshika* level. Then moving to the individual's understanding of *vyavihārika* existence, that which truly exists is to be recognised and realised while that which does not truly exist is to be castigated as misperception and ignorance. By transcending the *vyavihārika* reality the seeker reaches his goal, the *parmārtha*.

What can be said of the direct experience of the Jīvanmukta? A lack of *vikheptā* or misapprehension goes without saying. He is no longer afflicted by the flood of Māyā and the three *dosh*, the defects of the *antaḥkaraṇ*. He is said to be ever a 'witness to reality'. He is 'situated in true absolute existence'. As Bhāī Aḍaṇ Shāh explains, this is far removed from the *pratibhāsika* level of existence in which one is ensnared by false notions such as caste, ashram, et cetera. At the level of mundane existence (*vyavihārika*) one recognises a world of 'humans and other living things', a diversity of individuated forms. Yet the absolute reality (*parmārthika*) in which the Jīvanmukta exists is the perception of equal and complete Oneness. As Svāmī Madhusūdan Sarasvatī has explained in the terminology of the *Yog Vāsiṣṭha*[1], this

[1] See commentary on verse 3.18 in *Gūḍhārtha Dīpikā*. The *Yog Vāsiṣṭha*'s seven steps (*saptabhūmikā*) to *tattva gyān* are given as i) *shubhicchā* meaning 'good desire', the turning away from all desires other than for the knowledge of the Supreme ii) *vichārnā* meaning 'contemplation' is to listen to and meditate upon the teachings of truth obtained from the the knowers of Braham iii) *tanūmānsā* or 'mental refinement' is the cultivation of a 'threadlike' pure mind receptive to subtle teachings iv) *sattvāpati* meaning 'attaining purity' is the realisation of non-duality, recognising the world of name and form to be only as real as a dream v) *asamsakti* or 'nonattachment' is the complete nonattachment to worldliness vi) *padārthbhāvanī* meaning the 'non-awareness of objects' is the knowledge that all that is inner and outer is Ātmā alone and vii) *turyagā*, 'the fourth', is the absolute state of being forever absorbed in pure consciousness. Degrees of Jīvanmutki are being described from the fourth step onwards. Each step defines a further distinction beginning with the

is the nature of *padārthābhāvanī*. It can only arise as a consequence of *sattvāpatti* in which *'firmness in nonduality is established and duality has ceased, (when) the person has reached the fourth stage seeing the world as a dream'*. This prior stage marks the end of both *tamoguṇa* and *rajoguṇa vāsnā*. He has become detached from worldliness (*asamsakti*) and the stage of *padārthābhāvanī* has been entered into. Now it is recognised that worldly objects are unreal and that Braham is the only reality. Henceforth illusion can no longer exist (*turyagā*).

62. Why do we Perceive Multiplicity?

ਪ੍ਰਸ਼ਨ
੧. ਵੈਦਾਂਤੀ ਜੋ ਸਰਬ ਬ੍ਰਹਮ ਕਹਿੰਦੇ ਹੈਨ ।
੨. ਅਤੇ ਸਿਵਾਇ ਨਾਨਤ ਅਰ ਵਿਭੱਰਮ ਦੇ ਨਜਰ ਕੁਝ ਨਹੀਂ ਆਂਵਦਾ, ਕਿਸ ਪ੍ਰਕਾਰ ਹੈ?

Question
1. The knowers of Vedānta describe everything to be Braham.
2. Yet nothing comes to one's sight except multiplicity and illusion, how is that so?

ਉਤਰ
੧. ਸਭੋ ਬ੍ਰਹਮ ਇਸ ਪ੍ਰਕਾਰ ਹੈ ।
੨. ਜਿਵੇਂ ਜੋ ਕਹੀਐ ਫਲਾਨੇ ਲਸ਼ਕਰੀ ਨਾਲ, ਲਖ ਲਸ਼ਕਰਾਂ ਦੇ ਹੈਨ ।
੩. ਪਰ ਜੰਗ ਵਾਲੇ ਕਈ ਥੋੜੇ ਹੋਂਦੇ ਹੈਨ ।
੪. ਬਾਕੀ ਹੋਰ ਭਠਾਰੇ, ਘਾਹੀ, ਚੜੋਏ ਮੋਚੀ ਅਤੇ ਬਪਾਰੀ ਬਹੁੰ, ਹੋਰ ਭੀ ਮਸਾਲਾ, ਲੁੜੀਂਦੇ ਮੂਜਬ ਆਦਮੀਆਂ ਦਾ ਹੋਂਦਾ ਹੈ ।
੫. ਪਰ ਮੂਜਬ ਨਾਉਂ ਦੇ ਸਭੇ ਲਸ਼ਕਰ ਕਹੀਂਦਾ ਹੈ ਤਿਵੇਂ ਬਿਨਾ ਚੇਤਨ ਦੇ ਅਖੀਂ ਕੰਨ ਜਬਾਨ ਹੋਰ ਇੰਦ੍ਰੀਆਂ ਕਿਸੇ ਕੰਮ ਨੂੰ ਨਹੀਂ ਕਰ ਸਕਦੀਆਂ ।
੬. ਇਥੂੰ ਜਾਣੀਐ ਜੋ ਜੇਹੜੀ ਚੀਜ ਆਪਣੇ ਸਿਰ ਕੁਝ ਨ ਹੋਵੈ ।
੭. ਨਾਉਂ ਉਸਦਾ ਅਤੇ ਮੁਲ ਉਸਦਾ ਮੂਜਬ ਸੋਨੇ ਦੇ ਪਾਉਂਦਾ ਹੈ ।

knower of Braham (*brahamvid*), the great knower (*brahamvidvara*), the greater knower (*brahamvidvarīyan*), and the greatest knower of Braham (*brahamvidaravarishṭha*). Other commentators reject the notion of a hierarchical model of liberation and consider the last four steps to be simultaneous. Paṇḍit Gulāb Singh adds that *vichāranā* is to be accompanied by the study of shāstra and detachment. This *saptabhūmikā* is adopted in *Srī Gurmat Nirṇay Sāgar*, explained in *Moksh Panth Prakāsh*, and forms the basis for the *Gyān Bhūmikā* by Mahant Dyāl Singh. Furthermore, most traditional commentaries explain the following statement in *pauri 22* of *Srī Japujī Sāhib* to be a reference to these seven 'steps':

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

In this way ascend the steps leading to union with the Husband Lord

੮. ਗਹਿਣੇ ਦਾ ਮੁਲ ਕੁਝ ਨਹੀਂ ਪਾਉਂਦਾ ।
੯. ਇਸੇ ਵਾਸਤੇ ਕਹਿਆ ਹੈ ਜੋ ਸਭ ਬ੍ਰਹਮ ਹੈ ।
੧੦. ਅਰਥਾਤ ਚੇਤਨਾ ਇਕ ਹੈ ।
੧੧. ਜਿਵੇਂ ਸਿਫਤ ਬੀਜ ਨੂੰ ਦੇਵਣੀ ਜੋ ਸਭੋ ਫੁਲ ਅਤੇ ਫੂਲ ਅਤੇ ਦ੍ਰਖਤ ਈਹੋ ਬੀਜ ਹੈ ।
੧੨. ਸੋ ਪਰਵਾਨ ਹੈ - *ਸਭ ਦੇਖੀਐ ਅਨਭੈ ਕਾ ਦਾਤਾ ॥ ਘਟਿ ਘਟਿ ਪੂਰਨ ਹੈ ਅਲਿਪਾਤਾ ॥*
੧੩. ਸੋ ਵਿਚ ਇਸ ਕਹਣੇ ਦੇ ਸੇਵਕ ਸ੍ਵਾਮੀ ਭੀ ਬਰਹਾਲ ਰਹਿਆ ।
੧੪. ਜਿਵੇਂ ਬਸ਼ਿਸ਼ਟ ਜੀ ਕਹਾ ਹੈ, ਜੇ ਹੇ ਰਾਮ ਜੀ! ਮੈ ਭੀ ਬ੍ਰਹਮ, ਅਰ ਤੂੰ ਭੀ ਬ੍ਰਹਮ ਹੈ, ਅਰ ਇਹ ਜਗਤ ਭੀ ਬ੍ਰਹਮ ਹੈ ।
੧੫. ਇਸੇ ਵਿਚੂੰ ਮਲੂਮ ਹੋਇਆ ਜੋ ਡੇਖਾਵਣੇ ਵਾਲਾ, ਅਰ ਦੇਖਣੇ ਵਾਲਾ, ਅਰ ਜਿਸਨੂੰ ਵੇਖਿਆ ਤੀਨੋ ਕਾਇਮ ਅਤੇ ਸਰਬ ਬ੍ਰਹਮ ਸਤਿ ।
੧੬. ਅਰ ਇਹੁ ਜੋ ਬਸ਼ਿਸ਼ਟ ਜੀ ਕਹਾ ਹੈ, ਹੇ ਰਾਮ ਜੀ ਤੂੰ ਭੀ ਅਕਾਸ਼ ਰੂਪ ਹੀ ਹੈਂ ।
੧੭. ਅਰ ਮੈਂ ਭੀ ਅਕਾਸ਼ ਰੂਪ ਹਾਂ, ਅਰ ਇਹ ਜਗਤ ਭੀ ਅਕਾਸ਼ ਰੂਪ ਹੈ ।
੧੮. ਸੋ ਇਸ ਵਾਸਤੇ ਜੋ ਬ੍ਰਹਮ ਕੁਛ ਹੋਰ ਥੀਂ ਹੋਰ ਕਦਾਚਿਤ ਨਹੀਂ ਹੂਆ, ਜਿਉਂ ਕਾ ਤਿਉਂ ਹੈ, ਕੁਛ ਪ੍ਰਣਮਿਆ ਨਹੀਂ ।
੧੯. ਕਿਉਂ ਜੋ ਬ੍ਰਹਮੁ ਵਿਖੇ ਨ ਸਮਵਾਏ ਕਾਰਨ ਹੈ, ਨ ਨਮਿਤ ਹੈ ।
੨੦. ਸਮਵਾਏ ਕਾਰਨ ਤਾਂ ਹੋਂਦਾ, ਜੋ ਬ੍ਰਹਮ ਉਸਪਦ ਥੀ ਕਿਸੇ ਅਉਰ ਪਦ ਤੇ ਆਂਦਾ, ਅਰਥਾਤ ਕਿਛ ਪ੍ਰਣਾਮ ਪਏਂਦਾ ।
੨੧. ਜਿਵੇਂ ਸੋਨੇ ਥੀਂ ਗਹਿਣੇ ।
੨੨. ਅਰ ਨਮਿਤ ਕਾਰਨ ਭੀ ਨਹੀਂ ।
੨੩. ਜੋ ਬਿਨਾਂ ਬ੍ਰਹਮ ਤੇ ਕਾਈ ਵਸਤ ਸਤ ਹੈ ਨਹੀਂ ।
੨੪. ਜਿਸਦਾ ਨਮਿਤ ਕਾਰਨ ਕਹੀਐ? ਜਿਵੇਂ ਸੋਨਾ ਅਤੇ ਸੁਨਾਰਾ ਇਸੀ ਵਾਸਤੇ ਕਹਾ ਹੈ ।
੨੫. ਬ੍ਰਹਮੁ ਵਿਖੇ ਨ ਸਮਵਾਏ ਕਾਰਨ ਹੈ, ਨ ਨਮਿਤ ਕਾਰਨ ।
੨੬. ਸਦਾ ਬ੍ਰਹਮ ਵਿਖੇ ਜਗਤ ਅਭਾਸ ਮਾਤ੍ਰ ਹੈ, ਕਛ ਹੂਆ ਨਹੀਂ ।
੨੭. ਨਾ ਮਨਿੰਦ ਦੀਪਕ ਦੀ, ਨਾ ਮਨਿੰਦ ਸੂਰਜ ਦੀ ।
੨੮. ਨਾ ਮਨਿੰਦ ਟਿਨਾਣੇ ਦੀ ਹੈ, ਪਰ ਮਨ ਰੂਪੀ ਸਿਲਪੀ ਅਕਾਸ਼ ਵਿਖੇ ਪੁਤਲੀਆਂ ਕਲਪਤਾ ਹੈ ।
੨੯. ਪੈ ਆਗੈ ਤੇ ਹੂਆ ਕਛ ਨਹੀਂ ॥ ੬੨ ॥

Answer
1. All is Braham in this manner;
2. Just as it is said that any given soldier is with hundreds of thousands of other soldiers.
3. But whereas warriors are limited in number…
4. There remains many more kiln workers, grass cutters, washermen, cobblers and traders, even more are also mixed together as per the strength needed.
5. But accordingly the name of the collective is said to be an

'army', in the same manner someone is not able to work without consciousness of eyes, ears, tongue, and other sense organs.

6. Through this one knows of things that are not within the individual.
7. The name and value of that is in terms of the required amount of gold.
8. The value of such ornaments (jewellery) is not required,
9. For this it is said that all is Braham.
10. That is to say, it is of one consciousness.
11. Just as attribution is given to the seed, that from the seed arise all the fruit, flowers and tree.
12. Thus this is acknowledged – *'See the Giver of fearlessness in all. Untainted and completely permeating each and every heart'*[1]
13. Thus within this statement both the servant and Svāmī also remain in the liberated condition.
14. Just as Vāsiṣtha Jī narrates, "Hey Rām Jī, I am Braham, then also you are Braham, and this world is also Braham."
15. Within this statement it is made known that the three have been established as the looking person, the looked at, and the action of looking, and that all are Braham Truth.
16. And that which Vasiṣtha Jī explains is, "Hey Rām Jī you are also ether form (*akāsh rūp*),
17. And I am also (subtle) ether form and this world is also (subtle) ether form".
18. This is said for the purpose of teaching that Braham is not something else, it is exactly the same and has not undergone any change.
19. Why, because that Braham is neither associated with causality nor is an instrumental cause.
20. If Braham were to be associated with a cause then Braham would have a position from which other positions would exist, meaning that some change had occurred.
21. Just as gold becomes jewellery.
22. Neither is Braham an instrumental cause.

[1] Srī Gurū Arjan Dev Jī, *Rāg Sārang p.1236*

23. Any thing that is without Braham is not true.
24. An instrumental cause is said to be as though a goldsmith is given a reason for what to transform the gold into (i.e. jewellery).
25. Braham is neither associated with a cause nor an instrumental cause.
26. Always this world is simply an illumination of Braham and nothing else.
27. Not similar to *deepa* lights, not similar to the sun,
28. Not similar to fireflies, but the illusory images of a scupltor of the mind-form consciousness.
29. But nothing happens beyond this.

Commentary

The question concerns the disparity between the Vedāntin's statement about the Oneness of Braham and the ordinary perception of multiplicity by the individuated Self. How can this be reconciled? Bhāī Aḍaṇ Shāh begins with a clear definition of the Oneness of Braham. Metaphors are employed to demonstrate the common element among apparently distinct forms. This is the substratum (*adhiṣṭhāṇ*), the foundational (*kūṭasth*), witnessing (*sākshī*) consciousness within each Jīva. Although we are able to describe an endless array of sensory experience perceived through the different *indriyā*-s, our perceptual awareness is entirely dependent upon this foundational consciousness. In the same way, the value and nature of gold is singular (Ātmā) but its mutation into pieces of jewellery creates 'difference', denoting the individuated Self afflicted by *avidyā*, the three *guṇa*-s and *karam*. As the *Brihadāraṇyak Upanishad* states:

यथाग्नेः क्षुद्रा विस्फुलिङ्गाव्युच्चरन्ति एवमेवास्मादात्मनः
सेंव प्राणाः सेंव लोकाः सेंव देवाः सेंवणि भूतानि व्युच्चरन्ति ॥

As sparks arise from a fire, so from the Self (Ātmā) arise all organs, all worlds, all gods and all beings

Brihadāraṇyak Upanishad, 2.i.20

Braham is the source from which all forms arise alike the seed that produces the tree, the fruit and the flowers. All three emerge from the seed. Their existence is contingent upon the seed but their forms are recognised and named differently. Yet the seed remains, unseen and untainted by these gross objects. The quotation from Gurbāṇī cited in the answer directly conveys this point. It explains that while Braham is the source of manifest diversity, He does not undergo any change as such. The literal meaning of the term '*alipātā*' used in the quotation is 'untainted'. Within each and every life-form Braham exists as the untainted Ātmā, the witnessing *sākshī*. Therefore Gurmat Sidhānt takes the *vivaratvād* stance that creation is merely an apparent modification of Braham[1]. Instead the *antaḥkaraṇ* arising out of ignorance becomes the location for the turmoil of human experience.

A quotation taken directly from *Yog Vāsiṣṭha* is then explored in which two further clarifications are made. In Rishī Vasiṣtha's first statement to Srī Rām Chandra he deconstructs the triad of 'seer, seeing and seen'. He explains that the true identity of each element is Braham alone. The second quotation uses the '*akāsh*' metaphor to demonstrate the nature of this singular substratum. *Akāsh* or 'ether' is the most subtle and pervasive of the five basic elements of prakṛti (creation). Thus as a metaphor it encapsulates the nature of pure consciousness. Bhāī Gurdās Jī explains that in the absence of Māyā only this quality exists singularly:

ਅਧਿਆਤਮ ਕਰਮ ਪਰਮਾਤਮ ਪਰਮ ਪਦ ਤਤ ਮਿਲਿ ਤਤਹਿ ਪਰਮ ਤਤ ਵਾਸੀ ਹੈ ॥

Through Adhyatmic practice the supreme status of Parmātma is obtained, the same quality meets with itself and becomes eternally situated as the supreme quality

Bhāī Gurdās Jī, *Kabit 116*

Rishī Vasiṣtha teaches us that the diversity of Jīvas and insentient matter is no more than an appearance. It is not founded upon any real change or modification of the witnessing consciousness. If this diversity were to be absolutely real it would place Braham within the realm of causality. The view that the universe

[1] The literal meaning of the Sanskrit term *vivarat* is appearance.

manifests from a real, evolutionary change of Braham is termed *pariṇāmvād*[1]. Such an understanding is explicitly rejected by Bhāī Aḍaṇ Shāh in his answer. Being non-dual or *advaita*, it cannot be the case that Braham exists in a real 'location' toward which the separated individuated Self looks to and searches for. If there was such a location that would imply some 'thing' or 'location' in which Braham is not. Srī Gurū Teg Bahādar Jī explains:

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥ ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥

He expands his own Māyā and He is observing it from within
He assumes countless forms of great diversity yet remains detached from it all

Srī Gurū Teg Bahādar Jī, *Rāg Bihāgrā p.537*

How does the evident multiplicity come into being? To answer this Bhāī Aḍaṇ Shāh explains the nature of causality. Theories about the nature of *kāraṇ* (cause) and *kārya* (effect) have been presented by the various Vedic schools of thought. The Nyāya and Vaiśeṣika systems teach the *asatkāryavād* theory that cause and effect are not the same. The effect is a product of the cause but this effect does not already exist within the cause. The Nyāyikā appeals to the apparent difference between the cause and the effect in terms of function and shape (the difference between the cloth and the threads from which it is caused). The Sāṃkhya system disagrees, maintaining that the effect pre-exists in the cause in a latent form. It only requires manifesting through the causal process. They reason that something which does not pre-exist (*asat*) in the cause cannot be produced. Fire cannot be produced by water. However oil (the effect) is latent in oil seeds (the cause). A distinction is made between two types of cause. One is the instrumental cause or *nimit kāraṇ*, the other is the material cause termed *upādān kāraṇ*. In the example given in the answer, the former is the goldsmith and the latter is the gold itself. The material cause is the substance from which the effect manifests. The instrumental cause is the one who brings about the effect. Another common example is the making of a clay pot. The potter's wheel and stick is the instrumental cause, and the clay to make the pot the material cause. For the Sāṃkhya system the material cause is the primal evolutionary matter termed prakṛti. The instrumental cause is the effect 'nearness' (*samyog*) of intelligence or

[1] The Sanskrit term *pariṇām* means change. This theory states that the cause has transformed into the effect, rather than an unrelated cause triggering an unrelated effect per se.

purush has upon elements made of *prakṛti* (*budhi*, *ahankar*, etc), which although made of prakṛti are not present in its effect. Thus the theory is termed *satkāryavād*, the theory of existent effect.

Closer to the position of Gurmat Sidhānt are the theories presented by later Vaishṇav schools of Vedānta such as the *sūksham-chid-achid-vishishṭa* of Srī Rāmānujāchārya. Being a modification of the *satkāryavād* theory, this considers both cause and effect to be two different modes (*prakār*) of the same entity. The material cause of the universe is explained to be Braham associating with both *chid* (Jīvas) and *achid* (*prakṛti*) in their subtle (*sūksham*) states. These two, rather than Braham itself, become modified into the manifest forms constituting the universe. In this sense their manifestation was already latent in the material cause itself. Gurmat Sidhānt rejects this theory on the grounds that Braham does not undergo any actual transformation into the gross universe. A later theory having greater similarity is Srī Vallabhāchārya's *avirukta-pariṇāmvād*. It argues that Braham is both the *nimit* and *upādān kāraṇ* directly. The different forms vary due to which quality of Braham has been concealed within them. The universe (*jagat*) is the *sat* quality of Braham, but with *chid* and *ānand* concealed. While the universe is eternal, it is not sentient. The Jīva however is both *sat* and *chid* but with the *ānand* component concealed from itself. Again here arise crucial differences with Gurmat Sidhānt. Both the absolute non-different identity of Jīva and Braham and the veiling nature of Māyā conflict with the philosophy of Srī Vallabhāchārya. Secondly, Gurmat Sidhānt places great emphasis upon the indivisible nature (*akhaṇḍārth*) of Braham which cannot be separated, as it is above.

The position taken by Gurmat Sidhānt differs from all the theories mentioned so far. The author begins by explaining that Braham is neither an instrumental cause nor a material cause. Both causes can be illustrated by the example of a potter creating a jar. Before he can begin his work he first requires clay which is the material cause of the jar. It is the substance out of which the object is created. However, Braham is unchanging, unaffected by cause and effect, time and space. One of the adjectives used to describe Braham in the opening verse of Srī Jāp Sāhib is *achal mūrat* meaning immutable. Braham does not mutate into another form and therefore cannot be a material cause of creation. In the example, the potter himself is the instrumental cause. He is the one who wills the creation of the jar. Again Braham does not possess such a creative intention because there is nothing in creation that exists independent of Braham. Creation is purely the consequence of consciousness reflected in Māyā. If Braham were to cease so would the effect. In this sense Braham should be recognised as the *adhiṣṭhāṇ* upon

which creation manifests. Take for example the reflected image in a mirror of a piece of gold. If the effect (the image in the mirror) is removed, the cause remains (the piece of gold). But to remove the gold will also remove the reflected image. Thus the effect (*kārya*) is not different from the cause (*kāraṇ*), but the cause is different from the effect. For this reason Advaitavad considers both the effect and the cause to be non-different (*kāraṇ-kārya-ananyatva*). This understanding of causality is the *vivartvād* position that there has been only an apparent transformation of the cause into the effect. Thus cause and effect are *ananya* or non-different. If one is real (the cause) and the other false (the effect) then it is possible to regard them as non-distinct. Only the cause is absolutely real. The creation that exists as an effect is not of that same reality.

How is this possible? Bhāī Aḍaṇ Shāh explains that Braham is purely the illuminating force of this multiplicity. This is not illumination in the sense of objects being illuminated by an objective source of light, an idea dismissed through the incompatible examples of a lamp and the sun. The world is illumined by a sculptor in the form of the mind dreaming images in its own consciousness. Thus Īshvar, the reflection of consciousness through pure *sattvaguṇa* (Māyā), becomes the *nimit kāraṇ*. When connected to the prakṛti pervaded by *tamoguṇa* He becomes the *upādān kāraṇ*[1]. Srī Gurū Jī states:

ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥

Īshvar is both the nimit and upādān kāraṇ, there is no second
Says Nānak the One to whom we are devoted is the ocean, land, earth and ether

Srī Gurū Arjan Dev Jī, *Srī Sukhmanī Sāhib p.251*

For this reason Īshvar is termed *abhina-nimit-upādān-kāraṇ* meaning the unified instrumental and material cause. Both pure and impure *sattvaguṇa* are distinct from the substratum that is Braham. In this way creation is constituted by the 'images' projected on the substratum that is Braham[2]. Paṇḍit Sādhū Gurdit Singh

[1] When *tamoguṇa* dominates that object appears insentient. Thus *prakṛti* pervaded by *tamoguṇa* becomes the matter out of which physical creation manifests.

[2] Be clear that this point rejects the notion of an actual process of creation but does not, however, reject the principle that the manifested reality is caused by Braham.

Jī further clarifies the comparative stance of Gurmat Sidhānt on the issue of *kāraṇ* and *kārya*:

> ਨੈਯਾਇਕ ਆਦਿਕਾਂ ਦੇ ਮਤ ਵਿਚ ਜਗਤ ਦਾ ਉਪਾਦਾਨ ਕਾਰਣ ਪ੍ਰਮਾਣੂ ਆਦਿਕ ਮੰਨੇ ਹਨ ਅਤੇ ਈਸ਼੍ਵਰ ਨੂੰ ਨਮਿੱਤ ਕਾਰਣ ਮੰਨਿਆ ਹੈ ਇਸਤਰਾਂ ਗੁਰੂਮਤ ਦੇ ਵਿਚ ਅਤੇ ਵੇਦਾਂਤ ਮਤ ਵਿਚ ਨਹੀਂ ਮੰਨਿਆ ਕਿੰਤੂ ਓਹ ਮਹਾਮਾਯਾ ਦਾ ਪਤੀ ਪਾਰਬ੍ਰਹਮ ਜਗਤ ਦਾ ਅਭਿੰਨ ਨਮਿੱਤ ਉਪਾਦਾਨ ਕਾਰਣ ਹੈ ਅਰਥਾਤ ਆਪੇ ਹੀ ਜਗਤ ਦਾ ਉਪਾਦਾਨ ਕਾਰਣ ਅਤੇ ਆਪੇ ਹੀ ਨਮਿੱਤ ਕਾਰਣ ਹੈ । ਯਥਾ (ਕਰਤਾ ਪੁਰਖੁ ਜਪੁ:) ਅ: ॥ ਓਹ ਪਾਰਬ੍ਰਹਮ ਜਗਤ ਦਾ (ਕਰਤਾ) ਨਮਿੱਤ ਕਾਰਣ ਹੈ ਅਤੇ (ਪੁਰਖੁ) ਉਪਾਦਾਨ ਕਾਰਣ ਹੈ (ਆਪਹਿ ਬਾਪ ਆਪ ਹੀ ਮਾਇਓ) ਅ: ॥ ਆਪ ਹੀ ਓਹ ਪਾਰਬ੍ਰਹਮ ਜਗਤ ਦਾ (ਬਾਪ) ਨਮਿੱਤ ਕਾਰਣ ਹੈ ਅਤੇ ਆਪ ਹੀ (ਮਾਇਓ) ਉਪਾਦਾਨ ਕਾਰਣ ਹੈ ।

The Nyāyika and others from different schools of thought draw upon the different forms of sensory evidence for the material cause of the world and Īshvar to be its instrumental cause. This is not upheld by either Gurmat or Vedānta. However Pārbraham (Īshvar), that Lord of Mahāmāyā is considered to be non-different from the world's instrumental and material cause. That is to say indeed He is the material cause of the world and He is indeed its instrumental cause. Take for example the statement 'kartā purakh' in Japujī Sāhib, Pārbraham is described as the instrumental cause through the term 'kartā', and he is the material cause through the word 'purakh' in the sense that as the Gurū says 'You are the father, indeed you are the mother'. You Pārbraham, are the instrumental cause (father) of the world and you are its material cause (mother).

Srī Gurmat Sidhāntsār, p.177

63. Innerknowing

ਪ੍ਰਸ਼ਨ ੧. ਅੰਤਰਜਾਮਤਾ ਸਾਈਂ ਲੋਕਾਂ ਦੇ ਹੋਂਦੀ ਹੈ ਕਿ ਨਹੀਂ?

Question 1. Do the holy people possess the ability of inner knowing or not?

ਉਤਰ ੧. ਏ ਭੀ ਸਫਾਈ ਦਾ ਗੁਣ ਹੈ, ਹੋਂਦੀ ਹੈ? ਜੋ ਸਾਈਂ ਲੋਕ ਉਸ ਅੰਤਰਜਾਮਤਾ ਦਿਖਾਵਣ ਵਲ ਰੁਖ ਬਿਲਕੁਲ ਨ ਦੇਵਣ ॥ ੬੩ ॥

Answer 1. This is also a quality of (inner) purity, yet it is something the holy people are to desist from.

Commentary

Intuitive knowledge of the inner condition of others is possessed by those of complete inner purity. Only a Jīvanmukta has such a degree of purity, having become entirely free of *vāsnā*. In the *Jīvanmuktiviveka* it states that a Saint has intuitive mastery of the sixty four types of art or *kalā*-s, but refrains from using them simply because of an absence of desire[1]. Similarly, the Saint may possess a capacity for innerknowing but will not wish to use it. Even prior to Brahamgyān the eight *sidhs* or supernatural powers are acquired. Namely *animā,* to become as small as an atom; *mahimā,* to become as big as he or she wishes; *laghimā,* to become light; *garimā,* to become heavy; *prāpti,* to obtain and dominate whatever is desired; *prākāmya,* freedom of will and immense power; *īshatva,* supremacy over all and *vashītva* the ability to subjugate anyone or anything. These *ashṭasidh* are significantly elaborated upon in the *vibhūtipād* section of Patañjali's sūtras. He describes thirty four '*vibhūtis*' or properties of yoga acquired from successfully mastering it. While these emerge from purity, they inevitably lead the holy person into difficulties. Numerous great saints have been accredited with the ability of performing miracles. The consequence of such acts may well change the motivations of the individuals and seekers who keep the company of the Saint. The inherent danger is that the teachings become lost in the mythology surrounding the personality. Whenever such miracles are displayed with any intention other than conveying *adhyātam updesh,* problems will inevitably ensue for all concerned. Thus, 'it is something that holy people are to desist from'.

64. The Body after Turiyā

ਪ੍ਰਸ਼ਨ ੧. ਜਡਾਂ ਪੜਦਾ ਇੰਦ੍ਰੀਆਂ ਦਾ ਉਠੀਂਦਾ ਏ, ਤਾਂ, ਏ ਅਵਸਥਾ ਜਾਗ੍ਰਤ ਸੁਪਨ ਸਖੋਪਤਿ ਭੀ ਨਾਲੇ ਉਠਦੀਆਂ ਹੈਨ?

Question 1. When the veil of these sense organs is lifted then are the states of awakened state, dreaming state dreamless sleep also

[1] These are listed in certain shāstrās and are cultivated through training in various Vedic practical skills such as archery, music, horsemanship, linguistics, etc. Bhāī Gurdās Jī has referred to them in pauri 20 of *Vār* 40:

ਅਸਟ ਧਾਤੁ ਇਕੁ ਧਾਤ ਕਰਿ ਅਠੂ ਅਠੇ ਚਉਹਠ ਮਾਣੈ ॥

From the eight metals gold is created (through contact with the Gurū) and the sixty-four arts are enjoyed

lifted with it?

ਉਤਰ ੧. ਇਹ ਭੀ ਨਾਲੇ ਉਠੀਦੀਆਂ ਹੈਨ, ਪਰ ਸਰੀਰ ਦਾ ਗੰਢ ਅਗੇਰੇ ਪਰੇ ਜਾਏ ਉਠੀਂਦਾ ਏ ॥ ੬੪ ॥

Answer 1. These are also lifted together, but when the bundle of the body further rises with these.

Commentary

ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ ॥ ਨਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ ॥

He is liberated and liberates others from worldly existence
Says Nānak, ever offer salutations to such a person

Srī Gurū Amar Dās Jī, *Rag Dhanāsrī p.295*

What are the ontological implications of achieving the *turiyā* state? Firstly, the author has stated that the three states of consciousness end when the body ends. Thus he has made a distinction between two stages of *mukti;* Jīvanmukti and Videhmukti. Paṇḍit Gulāb Singh Jī describes the cause of Jīvanmukti as:

ਤਤ੍ਵਗਯਾਨ ਵਾਸਨਾ ਨਾਸ਼ । ਮਨੋਨਾਸ਼ ਜਹਿ ਭਯੋ ਪ੍ਰਕਾਸ਼ ।
ਸੋ ਨਰ ਜੀਵਨਮੁਕਤਿ ਕਹੀਜੇ । ਜਾਕੇ ਦਰਸ਼ਨ ਤੇ ਭਯ ਛੀਜੇ ॥

Tattvagyān manifests with the destruction of vāsnā and the mind
That person is described as Jīvanmukta, the darshan of whom makes fear perish away

Moksh Panth Prakāsh, Fourth Nivās, verse 177

Tattvagyān or knowledge of Braham happens when the *vāsnā*-s have been removed. In turn this means the end of the various components of the *antaḥkaraṇ* – the quibbling thoughts, the flow of mental modifications, the reasoning based upon 'I' identification. While immersed in the undifferentiated meditative state of consciousness (*nirvikalap samādhī*), removed of the Jīva identification caused by *avidyā*, the pure consciousness of Ātmā only remains. This signifies the point at which one becomes liberated while living, Jīvanmukti. But if it is understood that the Jīva identity is a superimposition onto the consciousness of Atmā through *mūl avidyā*, and if the *turiyā* state marks the end of this ignorance, logically it should

mean the end of the Jīva identity henceforth. In other words, for what reason does the personhood of the knower remain apparent after this highest realisation? The author makes a distinction between two stages of *mukti* to explain this. Paṇḍit Gulāb Singh Jī explains the difference between the two:

ਵਿਦੇਹਮੁਕਤਿ ਅਦ੍ਵੈਤ ਅਨਾਸ਼ । ਅਬ ਹੋਵੇ ਨੀਕੇ ਜੁ ਪ੍ਰਕਾਸ਼ ।
ਜੀਵਨਮੁਕਤਿ ਪੁਰੁਸ਼ ਜਗਸਾਰ । ਪ੍ਰਾਰਬਧਹਿ ਫਲ ਭੋਗ ਉਦਾਰ ॥

Videhmukti is indestructible non duality. The great illumination now happens.
The person who is Jīvanmukta encounters the ocean of worldly existence.
He rises up when the fruit of prārabdh karam has finished.

Moksh Panth Prakāsh, Fifth Nivās, verse 6

The Jīvanmukta emerges (*vyuthān*) from this *samādhī* and remains in the body for as long as there exists *prārabdh karam.* The consciousness of the Jīvanmukta remains untouched by ignorance because there is certainty about the falseness of the Jīva identity. But the consciousness remains associated with the apparent Jīva identity until all of the *karam* which is presently bearing fruit has ended. Henceforth only *naishkām* actions are performed by the Jīvanmukta, meaning no new *karam* is being created. Usually there are three types of *prārabdh karam;* i) that which produces fruit while without desire, ii) that which produces fruit with desire and iii) that which produces fruit through the desire of another. In the first it is as if one is forced to act, unable to resist. This is due to the influence of the subtle impressions of *vāsnā*-s. The second is to know the consequences of the action but still act since he is overpowered by desire. The third is to experience pain or pleasure which was neither desired nor undesired, purely out of affection for someone else. The Jīvanmukta does not experience any of these. Svāmī Vidyāraṇya likens the apparent desires of the Jīvanmukta to roasted grain. They exist but do not give rise to any fruit. They are spontaneous in response to the *prārabdh karam*. The Jīvanmukta recognises that they are as real as the apparent *tripuṭi* of *vyavihārika* experience. Finally, when the body ceases with the ending of *prārabdh karam* what remains is pure *chaitanya*, ever liberated, never to be reborn. Paṇḍit Gulāb Singh Jī explains:

ਕੇਵਲ ਤਤ੍ਵਗਯਾਨੀ ਜੋਈ । ਵਿਦੇਹਮੁਕਤ ਤਾਂ ਸਮ ਸੋ ਹੋਏ ॥
ਤਾਕੋ ਕਾਰਣ ਤਤ੍ਵਗਯਾਨ । ਸੋ ਹਦਯੇ ਯਹ ਦੁਹੂੰ ਸਮਾਨ ।

The one who is a complete knower of supreme truth and is verily a Videhmukta
The cause of this is knowledge of supreme truth when that happens both of these occur equally

Moksh Panth Prakāsh, Fifth Nivās, verse 8

The nature of Videhmukti is impossible to describe. Paṇḍit Gulāb Singh Jī emphasises that he presents only a metaphor and not a comparison in the following quotation:

ਤਾ ਉਪਮਾਨ ਔਰ ਨਹਿੰ ਹਦਯੇ । ਵਾ ਸਮ ਵਹੀ ਏਕ ਇਹ ਪਏ ।
ਨੀਰਧਿ ਹੈ ਭਵ ਭੀਤਰ ਜੈਸੇ । ਨੀਰਧਿ ਹੋਇ ਜਗਤ ਮੇਂ ਤੈਸੇ ॥
ਏਸੋ ਗਗਨ ਅਹੈ ਭਵ ਮਾਹੀਂ । ਗਗਨ ਹੋਯ ਜੈਸੇ ਜਗ ਮਾਹੀਂ ।
ਤਯੋਂ ਵਿਦੇਹਮੁਕਤ ਹੈ ਜੈਸੇ । ਵਿਦੇਹਮੁਕਤ ਕੀ ਹਦਯੇ ਤੈਸੇ ॥
ਯਾ ਵਿਧਿ ਉਪਮਾ ਤਾਕੀ ਤਾਕੋ । ਔਰ ਨਹੀਂ ਉਪਮਾਨ ਸੁ ਵਾਕੋ ।

That has no object of comparison, or anything equal to it
Just as existing in the ocean, yet being in that ocean while in the world
To then existing in the universe, then that world is within the universe
Thus Videhmukti is like this, Videhmukti happens in the same way
That manner of similie is used to maintain its uniqueness,
and not as an object of comparison that can be spoken of

Moksh Panth Prakāsh, Fifth Nivās, verses 49-51

The metaphor conveys the significant shift in ontological perspective, from being liberated in the Jīva condition to the absolute perspective of Braham. There are two interpretations of Videhmukti. For most it represents the final and complete bodiless *mukti* as its name suggests. Others consider Videhmukti to be a state in which he is 'alike a man drunk on wine'. Here the Jīva in the liberated condition still exists visibly to the non-enlightened, but is totally unconscious of the gross body or anything experienced by it[1]. Bhāī Gurdās Jī has stated that:

[1] The traditional understanding of Videhmukti has been taken from scriptural evidence such as *salok* 6.14.2 of the *Chāndogya Upanishad:*

यावन्न विमोक्षयेऽथ सम्पत्स्य इति ॥

He remains here as long as he does not become freed (from the body)

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੇਹ ਆਖਿ ਵਖਾਣਦੇ ॥ ਦੇਹੀ ਵਿਚਿ ਬਿਦੇਹ ਸਚੁ ਸਿਵਾਣਦੇ॥
ਦੁਬਿਧਾ ਓਹੁ ਨ ਏਹੁ ਇਕੁ ਪਛਾਣਦੇ ॥ ਚਾਰਿ ਦਿਹਾੜੇ ਥੇਹੁ ਮਨ ਵਿਚਿ ਆਣਦੇ ॥

They speak while their consciousness is merged in the shabad
They become bodiless while living in the body, recognising only the Real
The experience of duality does not happen here, only Oneness is recognised
(Consciousness) residing in the mind is recognised to be transient

Bhāī Gurdās Jī, *Vār 19 pauri 11*

However neither Bhāī Gurdās Jī nor Bhāī Aḍaṇ Shāh accepts this second interpretation. Being 'bodiless while living in the body' described above is the detachment from the Jīva identity and not Videhmukti per se. Therefore in the final part of Bhāī Aḍaṇ Shāh's answer the components of the body's 'bundle', the collected *antaḥkaraṇ*, *karam indriyā*-s and *gyān indriyā*-s, et cetera, cease with the end of *prārabdh karam.*

65. Abandoning Faults

ਪ੍ਰਸ਼ਨ
੧. ਜਦ ਸਾਧ ਸੰਗਤ ਦੇ ਪ੍ਰਸ਼ਾਦਿ ਸੋਝੀ ਇਸਨੂੰ ਆਪਣੇ ਐਬਾਂ ਦੀ ਪਈ, ਜੋ ਮੈਂਡੇ ਵਿਚ ਅਮਕਾ ਅਉਗਣ ਤਹਕੀਕ ਹੈ ।
੨. ਤਾਂ ਭੀ ਇਸ ਕੋਲੂੰ ਛੁਟਦਾ ਨਾਹੀ ।
੩. ਕਿਆ ਕਰੇ?

Question
1. When a person becomes aware of his faults through the congregation of Saints, that 'such and such faults are prevalent in me',
2. Even these are not abandoned by him.
3. What should be done?

The moment he is released (from it) he merges into Existence

Citing different quotations Svāmī Vidyāraṇya presents an alternative reading – that at the moment when 'knowledge' arises so Videhmukti occurs immediately with it. This view presented in the *Jīvanmuktīviveka* argues that the word '*deha*' (body) within the term refers specifically to 'future bodies', rather than to both present and future bodies, as understood by the traditional view. Thus the knowledge of truth logically removes the possibility of a body existing in the future.

ਉਤਰ

੧. ਤਰਕਾਰ ਹੈ ਇਹੁ ਜੁਧ ਕਰਨਾ ਹੁੰਦਾ ਏ ।
੨. ਕਦੀ ਇਹੁ ਤਲੇ, ਅਤੇ ਉਹ ਉੱਤੇ, ਕਦੀ ਉਹ ਤਲੇ, ਇਹ ਉਤੇ ।
੩. ਇਹੁ ਜੋ ਸ਼ਾਂਤਕੀ ਕਰਮ ਹੈਨਿ ਭੁਖ, ਸਹਾਰਨੀ, ਤਪ ਕਰਨਾ ਅਤੇ ਜਾਗ੍ਰਤ ਕਰਨਾ, ਸਾਰੇ ਜਨਮੁ ਪ੍ਰਜੰਤ, ਅਤੇ ਟਹਿਲ ਕਰਨੀ ।
੪. ਇਨ੍ਹਾਂ ਕਰਕੈ ਹਿਕ ਹਿਕ ਜਨਮੁ ਵਿਚ, ਹਿਕ ਹਿਕ ਪ੍ਰਕ੍ਰਿਤ ਵਸ ਆਵੈ ।
੫. ਤਾਂ ਭੀ ਵਡਾ ਲਾਭ ਹੈ ।
੬. ਜਾਣੀਐ ਜੋ ਇਹ ਉਪਕਾਰ ਸਾਧ ਸੰਗਤ ਦਾ ਹੈ ।
੭. ਜੋ ਜਿਨ੍ਹਾਂ ਦੇ ਵਚਨਾਂ ਦੇ ਕਰਕੇ ਜਾਤਾ ਦੁਸ਼ਮਨ ਤਾਈਂ ।
੮. ਜੋ ਹੁਣ ਮਾਰਿਆ ਪਇਆ ।
੯. ਜੋ ਤਪ ਕਰਨਾ, ਅਤੇ ਅਉਖਾ ਝਗੜਾ, ਪੈਸੇ ਵਾਸਤੇ ਭੀ ਹੋ ਸਕਦਾ ਹੈ ।
੧੦. ਇਸੇ ਵਾਸਤੇ ਕਹਿਆ ਹੈ ਜੋ ਫਲ ਇਸਦੇ ਕਰਮਾਂ ਦਾ, ਅਤੇ ਟਹਿਲ ਦਾ ਨਹੀਂ ।
੧੧. ਇਹ ਉਪਕਾਰ ਸਾਈਂ ਲੋਕਾਂ ਦਾ ਹੈ, ਜੋ ਨਾਲੇ ਅਖੀਂ ਦੇਂਦੇ ਹੈਨ, ਅਤੇ ਨਾਲ ਪ੍ਰਕਾਸ਼ ਕਰਦੇ ਹੈਨਿ।
੧੨. ਮਾਨਿੰਦ ਸੂਰਜ ਦੀ, ਜੋ ਚੋਰ ਨੂੰ ਡੇਖੇ, ਅਤੇ ਮਾਰੇ ।
੧੩. ਸੋ ਨਾਲੇ ਅਖੀਂ ਉਨ੍ਹਾਂ ਡਿਤੀਆਂ, ਅਤੇ ਨਾਲੇ ਬਲ ਉਨ੍ਹਾਂ ਡਿਤਾ ।
੧੪. ਸਭੇ ਬਖਸ਼ਸ਼ ਹੋਈ ਕਿਉਂ? ॥ ੬੫ ॥

Answer

1. It is imperative to go in for the fight.
2. Sometimes this is below (losing), and that is above (winning), sometimes that is below (losing), this is above (winning).
3. These are the peaceful actions – fasting, endurance, performing *tapasya*, etc maintaining the awakened state, producing all rebirth, performing devoted service.
4. As a result of these, in one birth at a time that nature is brought under control.
5. Then also there is that which brings great gain.
6. As a result of knowing the kindness of the congregation of Saints,
7. As a result of whose teachings the enemy is known.
8. That enemy has now ceased.
9. To perform tapasya is a troublesome job, but this can also be said of earning money.
10. These are both said to have been performed for the sake of the fruit arising from it, and not performed out of service.
11. Through the kindness of associating with holy people one is given eyes (insight) and illumination (realisation).

12. In a sense that is similar to the sun looking at the thief and killing him.
13. Thus they provided the eyes and the strength as well.
14. Did this gracious gift happen?

Commentary

How can it be that some who have spent time in the Sādh Sangat still do not abandon their faults? The answer begins by emphasising the necessity of the 'fight', a sentiment that repeatedly arises in Gurbāṇī. Srī Bhagat Kabīr Jī when describing the inner fight states:

ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਉ ॥ ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੂਝਨ ਕੋ ਦਾਉ ॥

The sky-resounding drum is beaten, the target has been hit
The warrior enters the battlefield, this is the time for the fight

Srī Bhagat Kabīr Jī, *Rāg Mārū p.1105*

It goes without saying that the fight in question is to defeat the ego that dominates the 'battlefield' of the mind. The warrior possessing both strength and total conviction must be willing to sacrifice everything in this effort. Srī Gurū Nānak Dev Jī asks the seeker to fearlessly sacrifice his 'head' meaning his ego in self surrender:

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥

If you wish to play the game of love
Come to me with your head in the palm of your hand
Place your feet on the path
Give your head without concern for others

Srī Gurū Nānak Dev Jī, *Salok Vārān Te Vadhīk p.1412*

But what is the nature of the fight? According to the author it is a sustained struggle rather than an immediate victory. Sometimes the ego is winning, sometimes it is losing. As Srī Gurū Amar Dās Jī states in *Srī Anand Sāhib*:

ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ॥

This path is sharper than a sword and finer than a hair

To remain on the path is incredibly difficult, for the task requires constant vigilance at the subtlest of levels. A brash effort to diminish the functioning of the ego in one area often reinforces another element elsewhere. Only afterward does one realise that he has been waylaid. Bhāī Aḍaṇ Shāh explores alternative means by which to undertake the fight. Actions which purify such as *tapasya,* devoted service, endurance, et cetera require mastering over the course of a lifetime. It is not uncommon to encounter a *yogī* who has been given some type of physical *tapasya* to perform for a decade or so[1]. But these practices are not nearly as effective as the association with the Saints for ending the influence of ignorance. The demand and difficultly of these austere practices is their defining feature, but the author retorts that earning money is equally demanding and difficult. Furthermore at the root of both lies a selfish motivation to obtain the fruits of each respective action. This is not the case for devoted service.

In contrast, 'great gain' is obtained from the Sādh Sangat. The Sādh Sangat is superior in two ways. The first is that it provides 'sight' and 'strength'. Here sight means the absence of total ignorance and sustained clarity about the nature of the 'enemy'. Unlike the practices mentioned earlier, the company of the Sādh Sangat is an engaged experience among individuals imbued with pure knowledge. Knowledge flows incessantly at this divine location, whether intelligibly or by way of example. This knowledge provides strength meaning inspiration, devotion and total conviction. The second point is that enlightenment can only occur through the 'kindness' of the Sādh Sangat. Srī Gurū Jī states:

ਸੰਤ ਸੁਪ੍ਰਸੰਨ ਆਏ ਵਸਿ ਪੰਚਾ ॥

By the pleasure of Saints, the five passions are overpowered

Srī Gurū Arjan Dev Jī, *Rāg Gaurī p.189*

[1] In fact strenuous physical forms such as the practice of *pañchagni* fall into the lowest *tamoguṇa* category of *tapasya*. The *Purāṇa*-s contain numerous accounts of proud and arrogant individuals such as Rāvan who achieved great worldly power through performing this form of *tapasya*. In contrast the highest category, *sattavguṇa tapasya*, includes practices such as *naishkām karam, sādh sangat* and *prem bhakti*.

Thus the final sentence answers Bhāī Dyā Rām's initial question, that only those who have received such gifts are able to abandon their faults.

66. The Account

ਪ੍ਰਸ਼ਨ ੧. ਏਹ ਜੋ ਕਹਿੰਦੇ ਹੈਨ ਸਭ ਕੋਈ ਲੇਖਾ ਧਰਮਰਾਇ ਨੂੰ ਡੇਂਦਾ ਹੈ ਕਿਉਂ ਕਰ ਹੈ?

Question 1. It is said that all give their accounts to Dharam Rāī, why is this done?

ਉਤਰ
੧. ਇਹ ਜੋ ਈਸ੍ਵਰ ਹੈਨਿ ।
੨. ਜਗਤ ਦੇ ਬ੍ਰਹਮਾ, ਬਿਸ਼ਨ, ਮਹੇਸ, ਕੁਮੇਰ, ਵਰਨ, ਧਰਮਰਾਇ, ਇੰਦਰਾਦਿਕ, ਏ ਸਭ ਲੇਖਾ ਉਸ ਪਾਰਬ੍ਰਹਮ ਸਚ ਰੂਪ ਤਾਈਂ ਡੇਂਦੇ ਹਨ ।
੩. ਅਤੇ ਜੇਹੜੇ ਇਨ੍ਹਾਂ ਦੇ ਭਗਤ ਹੈਨਿ ਸੋ ਆਪਣੇ ਆਪਣੇ ਸੁਆਮੀ ਤਾਈਂ ਡੇਂਦੇ ਹੈਨਿ ਲੇਖਾ।
੪. ਤਿਵੇਂ ਜਿਹੜੇ ਸਾਈਂ ਲੋਕਾਂ ਦੇ ਲੋਕ ਸਿਖ ਸੇਵਕ ਹੈਨਿ ।
੫. ਅਰਥ ਇਹੁ ਜੋ ਸੁਖ, ਦੁਖ, ਹਰਖ, ਸੋਗ, ਮਾਨ, ਅਪਮਾਨ, ਜਨਮ, ਮਿਤ੍ਰ, ਸਰਬ ਦੇ ਦਾਤੇ ਸਾਈਂ ਲੋਕ ਹੁੰਦੇ ਹੈਨਿ ।
੬. ਅਤੇ ਬਾਕੀ ਦੀ ਸ੍ਰਿਸ਼ਟਿ ਸਭ ਧਰਮੁਰਾਇ ਤਾਈਂ ਲੇਖਾ ਡੇਂਦੀ ਹੈ ।
੭. ਪਰ ਰੂਪ ਧਰਮਰਾਇ ਦਾ, ਅਤੇ ਲੇਖਾ, ਭਗਵੰਤ ਨੇ ਆਪਨੀ ਹਿਕਮਤ ਨਾਲ ਰਖਿਆ ਹੋਇਆ ਹੈ।
੮. ਇਉਂ ਸਮਝਾ ਨਹੀਂ ਜਾਂਦਾ, ਬਿਨਾ ਅਨਭੈ ਪ੍ਰਕਾਸ਼ ਉਦੇ ਹੋਇਦੇ, ਅਤੇ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ਦੇ ॥ ੬੬ ॥

Answer
1. This is the one we call Īshvar.
2. All of Brahmā, Bishan, Mahesh, Kuber, Varun, Dharam Rāī, Indra, and others of the world are giving account to that Pārbraham.
3. Those who are the devotees of these are giving their accounts to their respective Svāmīs.
4. In the same manner the people, disciples and devotees of holy persons are to do the same.
5. Meaning this, that happiness, pain, joy, sadness, honour, dishonour, birth, death, all are happening as gifts from the holy person.
6. And the rest of the universe is giving their account to Dharam Rāī.

7. But while the form is of Dharam Rāī, it is Bhagvān who keeps the account himself with his wisdom.
8. In this way understanding does not happen without the rising of the (self) illuminated perception-conception consciousness, which is the blessing of the Satigurū.

Commentary

Dharam Rāī, or Yamrāj as he is also known, is the devtā (deity) of death said to reside in the southern or 'dikpāl' realm. Dharam Rāī is believed to judge the transmigrating Ātmā in the hall of Kālīcī. There Citragupt reads out the accounts written in the log book called Agrasandhānī. The soul is then judged accordingly and sent to a heaven, hell or reborn in another form. Why is it believed that our accounts are being kept by the deity we venerate? The devtās manifested with the creation of the various realms. Thus they give the accounts to Parameshvar, the supreme *saguṇa* manifestation of Braham that creates, sustains and destroys the apparent Universe. While Dharam Rāī is the form met with upon death, a person's account is kept with 'Bhagvān'. Paṇḍit Tārā Singh Narotam when explaining the nature of *hukam* said that our decisions and consequential actions are being judged by Īshvar. The actual result of each action is under the control of Parmātmā alone. This is the general process by which the *karam* of the Jīva is evaluated by Īshvar. Earlier schools of thought including the Nyāya and Mīmāṃsā used the concept of *adrshṭa* to explain the means by which an action resulted in a later consequence. The Mīmāṃsā views *adrshṭa* to be an independent 'unseen' power caused by performing actions prescribed by the Vedas. This power brings into effect the consequence of the action at a later time. For the Nyāyikā *adrshṭa* is understood to be something that is produced within the Jīva itself through the performance of actions. However, for Gurmat what these schools refer to as *adrshṭa* is in fact Īshvar's adjudication of the Jīva's actions.

The devotees of devtās are accountable to the form they venerate. Indeed, some Vaishṇav traditions are forbidden from worshipping particular devtās for this very reason. At the level of *karamkāṇḍ*, Ganesh is invoked to remove hinderances and obstacles for he is the bestower of worldly accomplishments (*siddhi*). Similarly because Sarasvatī gives knowledge (*buddhi*) to those who worship her she is invoked prior to undertaking studies. Usually the motivation for the worship of a devtā is a material benefit for the Jīva while engaged in the *grihasth āshram*. The Saints on the other hand only provide the means to *mukti*.

Associating with them causes the end of both desire for and attachment to those material benefits. For the Gurmukh, one's account lies with the Saint who should be considered no different from Īshvar. All that the seeker encounters in the gross experience should be thought of as a 'gift' from the saint whether in the form of pain, joy, sadness, birth, death, dishonour, et cetera. In other words the devotees of devtās wait to give their account upon death. But for the one who associates with the Saints he must account for his actions immediately here and now. Thus he meets with the various 'gifts' immediately. Why? Because they are all purely by-products encountered while on the path to unveiling the 'illuminated consciousness' within. When this stage of dissolution happens all of one's accounts (*karam*) disappear for there now exists nothing other than Braham.

67. Inner Purity from Pure Nutrition and Tapasya

ਪ੍ਰਸ਼ਨ
੧. ਏਹ ਜੋ ਕਹਿੰਦੇ ਹੈਨਿ ਤਪੋ ਬ੍ਰਿਤ ਕਰਕੇ ਅਤੇ ਸ਼ੁਧ ਅਹਾਰ ਕਰਕੈ ਅੰਤਹ ਕਰਣ ਸ਼ੁਧ ਹੁੰਦਾ ਹੈ ।
੨. ਸੋ ਕਿਉਂ ਕਰਿ ਹੈ?

Question
1. It is said that the purification of the *antaḥkaraṇ* is due to a tendency toward *tapasya* and pure nutrition.
2. Why is it so?

ਉਤਰ
੧. ਸ਼ੁਧ ਅਹਾਰ ਥੋੜਾ ਭੀ, ਜੋ ਚਿਰੰਕਾਲ ਪਿਛੋਂ ਮਿਲਦਾ ਹੈ!
੨. ਤਿਸ ਕਰਕੇ ਸਰੀਰ ਦੀ ਮੈਲ ਭੀ ਸੜ ਜਾਂਦੀ ਹੈ ।
੩. ਅਤੇ ਮਨ ਦੀ ਮੈਲ ਭੀ ਢਹਿੰਦੀ ਹੈ ।
੪. ਮਨ ਨਿੱਬਲ, ਅਤੇ ਨਿਰਾਸ ਹੁੰਦਾ ਹੈ ।
੫. ਆਸ਼ਾ ਕੋਲੂੰ ਰਹਿਤ ਹੋਇ, ਤਾਂ ਅੰਤਹਕਰਣ ਸੁਧ ਹੋਆ ਕਿਉਂ ।
੬. ਅਤੇ ਭੋਗਾਂ ਦਾ ਪਿਆਰ ਭੀ ਮਲੀਨ ਅਤੰਹਕਰਣ ਵਿਖੇ ਹੁੰਦਾ ਹੈ? ਸੋ ਭੀ ਮਿਟਿਆ ॥ ੬੭ ॥

Answer
1. Pure food is in small quantities available after a long time!
2. As a result of that the filth of the body also vanishes.
3. And the filth of the mind also falls away.
4. The mind is now clear and forlorn.
5. When it is without longing the *antaḥkaraṇ* has become pure.
6. And the love for sensory enjoyment that is happening within an

impure *antaḥkaraṇ*, this is also destroyed.

Commentary

ਇਹੁ ਮਨੁ ਮੈਲਾ ਇਕੁ ਨ ਧਿਆਏ ॥ ਅੰਤਰਿ ਮੈਲੁ ਲਾਗੀ ਬਹੁ ਦੂਜੈ ਭਾਏ ॥

Meditation upon the One is not possible when the mind is afflicted by filth
Within the mind is the filth of duality

Srī Gurū Amar Dās Jī, *Rāg Mājh p.116*

How can the mind become 'pure' and receptive? Bhāī Aḍaṇ Shāh first explains the difficulty of the task; the 'pure nutrition' arrives in small quantities after a lengthy duration. The meaning of this is that the process of purifying the *antaḥkaraṇ* requires patience and a sustained sense of contentment with the practices.

ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ ॥ ਇਹੁ ਭੋਜਨੁ ਅਲਭੁ ਹੈ ਸੰਤਹੁ ਲਭੈ ਗੁਰ ਵੀਚਾਰਿ ॥

Eating this food brings contentment to the mind and the door to salvation
O Saints, this food is difficult to obtain yet possible through contemplating the Gurū's teaching

Srī Gurū Amar Dās Jī, *Rāg Soraṭh p.645*

The fruit this practice produces is the cleansing of the filth of inner psychological blemishes. Now the mind has become clear (*nibal*), meaning that it peacefully abides in *sattvaguṇa* and has restrained the *antaḥkaraṇvritti*. It reacts despondently toward the sensory world (*nirās*). This marks the cessation of longing (desires) and sensuous enjoyment. The 'purification' and control of the mind is achieved entirely through inner practice. External attempts to gain control of the mind in the various forms of *tapasya*, through intense yogic austerity such as the *pañchagnī* practice, are unnecessary for purification. Imbibing the teaching of the Gurūs one should recognise that the desired *tapasya* is to be psychological and internal. Paṇḍit Gulāb Singh explains:

ਜੋ ਜਗ ਮਾਹਿੰ ਹਰੇ ਤਮ ਕੋ ਰਵਿ ਤੋ ਜਗ ਮਾਹਿ ਸੁ ਤਾਪ ਲਗਾਈ।

When the darkness is sent away from the world, that same sun brings heat with it

Bhāvrasāmrit, Svaiyā 116

A common analogy also in *Bibeksār*, the blazing sun of the Gurū's knowledge eliminates the darkness of ignorance. However, where there is sunlight there is also heat. Subtly conveyed, the enlightening knowledge of the Gurū brings with it heat (*tāp*), an intense determination in the disciple, to realise the teachings through spiritual practice. Thus the inner *tapasya* arises through contemplating the *Gurū gyān*. Bhāī Aḍaṇ Shāh does not advise undertaking this *tapasya* in its traditional form of isolation and renunciation. The emphasis is solely upon the inner renunciation of desire and sensuous enjoyment. The same teaching is found within the *Ashṭāvakra Samhitā*:

महोदधिरिवाहं स प्रपञ्चो वीचिसन्निभः। इति ज्ञानं तथैस्य न त्यागो न ग्रहो लयः॥

I am the ocean and the universe is the wave; this is Knowledge
So this universe has neither to be renounced nor accepted nor destroyed (6.2)

68. Will of God

ਪ੍ਰਸ਼ਨ
੧. ਏ ਜੋ ਕਰਮੁ ਭੀ ਰਜਾਇ ਵਿਚ ਹੁੰਦਾ ਹੈ ।
੨. ਰਜਾਇ ਵਿਣ, ਕੁਝ ਨਹੀਂ ਹੁੰਦਾ ।
੩. ਕਿਉਂ ਕਰ ਹੈ?

Question
1. This action happens by the Will of God.
2. Without God's Will nothing happens.
3. Why is that?

ਉਤਰ
੧. ਜਗਿਆਸੀ ਸ੍ਰੀਰ ਦੀ ਪ੍ਰਾਰਬਧ ਰਜਾਇ ਪਰ ਰਖਦਾ ਹੈ ।
੨. ਅਤੇ ਮੰਦ ਮਨਸਾ, ਕਰਮ ਕਰ ਦੂਰ ਕਰਨੀ ਸਮਝਦਾ ਹੈ ।
੩. ਜੋ ਸਤਿ ਸਰੂਪ ਵਿਚ ਪੜਦਾ ਹੈ, ਉਸ ਦੇ ਦੂਰ ਕਰਨ ਵਾਸਤੇ
੪. ॥ ਸਾਖ ॥ ਜਿਸ ਉਦਮ ਲਾਗਾ ਸੰਸਾਰ । ਤਿਸ ਉਦਮ ਜੋਇ ਨ ਉਤਰਿਆ ਪਾਰ । ਕਰ ਲੈ ਉਦਮੁ ਸਾਚਾ ਸਾਰੁ । ਜਿਸ ਉਦਮ ਤੇ ਹਟੈ ਬਿਕਾਰੁ ॥ ੬੮ ॥

Answer
1. For the seeker, the fate of the body is placed at God's will.
2. And with understanding, filthy desires are to be kept at bay by performing action.
3. That true form (Ātmā) is veiled, the veil is for removal.
4. Teaching:

'The whole world is engaged in this effort; who has not attained liberation from performing this effort; the true result is that by performing this effort all one's filth vanishes'

Commentary

How much of our destiny is within our own grasp and how much of it is determined by the active will (*razā* and *hukam*) of God? The 'action' the first part of the question refers to is the *prārabdh karam* that is presently affecting our gross awake state experience. The answer given explains that one should dedicate the preservation of his gross body to the will of God. By doing this emphasis is no longer placed upon an action's outcome. There will no longer be the performance of actions designed to gratify selfish desires. Both pain and pleasure will be nominally registered. This is the essence of *naishkām karam*. However, the seeker of truth must choose to become inwardly pure. The seeker can only remove base desires through action both internally and externally. The locus of this relative level of free will is the *antaḥkaraṇ* in which the ego and the blemishes of the natural disposition veil one's true identity. The resolve to take up this endeavour is articulated poetically in the last line of Bhāī Aḍaṇ Shāh's answer. Similarly Paṇḍit Gulāb Singh states:

ਬਿਨਾ ਭਾਗ ਜਗ ਸੁਖ ਕਹਾਂ ਮੋਖ ਨਰ ਹੋਇ । ਭੋਗ ਮੋਖ ਨਰ ਜੋ ਚਹੈ ਪੁੰਨ ਕਮਾਵੈ ਸੋਇ ॥

Without good fortune how can that person attain liberation from this world?
The one who desires liberation from worldliness should aim to reap the earnings from the performance of good deeds

Bhāvrasāmrit, dohrā 23

69. Pure Thought and Action, and Pure Nourishment

ਪ੍ਰਸ਼ਨ ੧. ਸ਼ੁਧ ਬ੍ਰਿਤੀ ਅਤੇ ਕਿਰਤ ਸ਼ੁਧ, ਅਤੇ ਅਹਾਰ ਸ਼ੁਧ, ਕਿਸਨੂੰ ਕਹਿੰਦੇ ਹੈਨ?

Question 1. Which type is called pure thought and pure work, and pure nourishment?

ਉਤਰ ੧. ਬ੍ਰਿਤਿ ਭੀ ਉਹ੍ਹਾ ਪ੍ਰਵਾਨ ਜਿਸ ਵਿਚ ਪ੍ਰਸੰਨਤਾ ਨਿਕਲੇ ।

੨. ਕਿਰਤ ਭੀ ਉਹ੍ਹਾ ਪ੍ਰਵਾਨ ਜਿਸ ਵਿਚ ਪ੍ਰਸੰਨਤਾ ਨਿਕਲੇ! ।
੩. ਅਤੇ ਅਹਾਰ ਭੀ ਉਹੋ ਪਰਵਾਨ ਜੋ ਸਰਬ ਦੀ ਪ੍ਰਸੰਨਤਾ ਦੁਆਰਾ ਪ੍ਰਾਪਤ ਹੋਵੈ ।
੪. ਪਰ ਖਰਾ ਉਤਰ ਇਹੁ ਹੈ ।
੫. ਜੋ ਪ੍ਰਸੰਨਤਾ ਭਗਵੰਤ ਦੀ ਲੋੜੈ ।
੬. ਅਣਹੋਂਦਾ ਗੁਣ ਅਤੇ ਅਣਹੋਂਦਾ ਕਰਮੁ, ਅਤੇ ਅਣਹੋਂਦਾ ਧਰਮੁ ਨਾ ਡੇਖਾਇ ॥ ੬੯ ॥

Answer
1. That thought is acknowledged from which emerges pleasure.
2. That work is acknowledged from which emerges pleasure!
3. And that nourishment is also acknowledged that is obtained through the pleasure of all.
4. But this is a perfect answer.
5. For one who is searching for the pleasure of God;
6. End the cause of perceiving unreal qualities and unreal actions, and unreal righteousness.

Commentary

So far the forms of 'pure' thought, deed and nourishment have been described but not the shared characteristic which designates purity to each. Bhāī Dyā Rām wishes to know what this characteristic is. The answer is simple. By definition any action, thought or nourishment that results in the pleasure of Bhagvant is inherently pure. The true pleasure of Svāmī is also the pleasure of the devotee, in the sense that through obtaining His pleasure the devotee knows truth and eternal bliss. What sort of pure action leads to His pleasure? Traditionally stipulated forms of *dharam* such as the *varaṇāshrama* system and *karamkāṇḍ* religiosity are designed to culminate in a favourable *karmic* reward. This may be in the form of allotted time in *svarag* (a heavenly realm) or the possibility of higher rebirth. However, for Gurmat the actions to be performed are those that ultimately lead to the end of duality. Srī Gurū Jī states:

ਇਸਨਾਨੁ ਦਾਨੁ ਜੇਤਾ ਕਰਹਿ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥

People perform ritual bathing and charity repeatedly,
but they remain consumed in the state of duality

Srī Gurū Amar Dās Jī, *Sirī Rāg p.34*

Gurmat requires the seeker to consider both the intentions and potential consequences of actions and to adopt those which help facilitate the highest state. For the pure seeker of the pleasure of God, such discriminative thought occurs spontaneously. *Vivek* also prompts a reappraisal of one's inner convictions, particularly those formed by models of *dharam*. The *'chār padārth'*, the four *purushārth* or 'goals of life', described by *simritī* scriptures such as the *Mahābhārata*, are the pursuit of wealth (*arth*), righteousness through religious duty (*dharam*), the fulfilment of desires (*kām*) and liberation (*moksh*). Yet Bhāī Gurdās Jī says of them:

ਧਰਮੁ ਅਰਥੁ ਕਾਮੁ ਮੋਖੁ ਜਿਣਿ ਰਜ ਤਮ ਸਤ ਗੁਨ ਤੁਰੀਆਰਾਣੀ ॥

(Removing) the four aims of life and the three qualities, one reaches the state of Turiyā

Bhāī Gurdās Jī, *Vār 7 pauri 4*

Pure action ends the seeker's pursuit of the four aims. Initially the focus becomes entirely placed upon *mokshārth*, the goal of *mukti*. Bhāī Gurdās Jī's statement highlights a further dimension of the Gurū's teaching[1]. *Mukti* arises in the absence of thought, action and *dharam*. When all 'aims' have been thoroughly forsaken, and when Parmātmā alone becomes the source of complete dependence and satisfaction, then *'turiyā'* (*mukti*) is achieved. In this sense, pure thought, action and nourishment are by definition able to ultimately produce their own absence. Thus one must end the cause of perceiving the *guṇa*-s, the three 'unreal qualities' of Māyā. One must end the perception of 'unreal action', being one's *karam* and *dharam*[2]. Ultimately one must end the perception of the Jīva identity itself.

[1] The goal of *mokshārth* or '*muktipadārth*' is stated explicitly by Srī Gurū Nānak Dev Jī on page 154 of Srī Gurū Granth Sāhib:

ਚਾਰਿ ਪਦਾਰਥ ਕਹੈ ਸਭੁ ਕੋਈ ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਪੰਡਿਤ ਮੁਖਿ ਸੋਈ ॥
ਬਿਨੁ ਗੁਰ ਅਰਥੁ ਬੀਚਾਰੁ ਨ ਪਾਇਆ ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਭਗਤਿ ਹਰਿ ਪਾਇਆ ॥

All speak of the four wealths. The Paṇḍit describes it as given in Simriti and Sruti
Without the Gurū the understanding of this 'wealth' is not obtained (since) 'mukt-padārth' is obtained through devotion to Hari

[2] *Karam* and *dharam* are entirely interrelated. Saṃsāra, the cycle of rebirth that keeps the Jīva in bondage, is sustained by *karam* and *dharam*. Every action produces a *karmic* 'fruit'. This consequence of an action is determined by the extent to which it accords with one's moral and religious duty or *dharam*. An action is judged to be either in accordance (*dharam*) or not in accordance with (*adharam*) revealed scripture. Therefore

70. The Fruit of Knowledge

ਪ੍ਰਸ਼ਨ

੧. ਸੰਤ ਬਚਨ ਸ੍ਰਵਨ ਦਾ ਫਲ ਕਿਆ ਹੈ?

Question

1. What fruit is there from listening to the Saint's teaching?

ਉਤਰ

੧. ਜਿਵੇਂ ਕਿਸੇ ਲਾਹੌਰ ਜਾਣਾ ਹੋਵੇ ।
੨. ਅਗੇ ਲਾਹੌਰ ਉਸ ਡਿਠਾ ਨਾ ਹੋਵੇ ।
੩. ਮਾਰਗ ਵਿਖੇ ਜਿਥੇ ਕੋਈ ਸ਼ਹਿਰ ਡੇਖਦਾ ਹੈ ।
੪. ਪਕੇ ਮਹਿਲ ਚਉਬਾਰੇ ਉਸੇ ਸ਼ਹਿਰ ਨੂੰ ਲਾਹੌਰ ਮੰਨ ਕੇ ਠਹਿਰ ਜਾਂਦਾ ਹੈ ।
੫. ਪਰ ਜਿਸ ਖਰੇ ਪਤੇ ਨਿਸ਼ਾਨੀਆਂ ਲਾਹੌਰ ਨਗਰ ਦੀਆਂ ਲਾਹੌਰ ਵਾਸੀ ਪਾਸੋਂ ਸੁਣੀਆਂ ਸਮਝੀਆਂ ਹੋਂਦੀਆਂ ਹੈਨਿ ।
੬. ਸੋ ਮਾਰਗ ਵਿਖੇ ਅਟਕਦਾ ਕਿਥਾਊਂ ਨਹੀਂ, ਤੋੜ ਲਗਾ ਜਾਂਦਾ ਹੈ ।
੭. ਇਹ ਸਹਾਇਤਾ ਵਚਨ ਸ੍ਰਵਨ ਕੀ ਹੈ
੮. *(ਮੇਰੇ ਮਨਿ ਗੁਪਤ ਹੀਰੁ ਹਰਿ ਰਾਖਾ ॥ ਦੀਨ ਦਇਆਲਿ ਮਿਲਾਇਓ ਗੁਰੁ ਸਾਧੂ ਗੁਰਿ ਮਿਲਿਐ ਹੀਰੁ ਪਰਾਖਾ) ॥ ਸਲੋਕ ॥ (ਹਮ ਭੀ ਚਲੇ ਜਾਤ ਥੇ ਲੋਕ ਬੇਦ ਕੇ ਸਾਥ । ਮਾਰਗ ਮੈ ਸਤਗੁਰ ਮਿਲੇ ਦੀਪਕ ਦੀਨੋ ਹਾਥ) ॥ ੭੦ ॥*

Answer

1. Just as someone is to travel to Lahore,
2. Initially he does not see Lahore.
3. On the way whenever he happens to see any city,
4. On having looked at the multi-storey mansions he takes it to be Lahore and makes a halt to his journey.
5. But for the one who has attained a true awareness of the signs of Lahore, having learned and understood them from the city dwellers,
6. There are no stops along the way. That one is continuously journeying.
7. This is the assistance of listening to the teaching.
8. *'The Lord has kept this spiritual jewel hidden within my mind. The Lord, merciful to the meek, led me to meet the holy Gurū; meeting the Gurū, I came to appreciate this spiritual jewel.'*[1]

an action will result in either merit (*punya*) or demerit (*pāp*). Vice versa, the Jīva's *karam* in this lifetime determines his *dharam* in a future lifetime.

[1] Srī Gurū Rām Dās Jī, *Rāg Jaitsrī p.696*

Commentary

The fruit of listening to the Saint's statement is threefold. Firstly, it brings clarity to the seeker progressing along the path, enabling him to recognise whether or not he has lost his way. Only a knower of the final destination can point out the correct direction. It is inevitable that anyone travelling towards the destination may feel uncertainty. Hence the blessing of the Saint's statement is to alleviate any doubts or worries that may have arisen. Secondly, the fruit of listening to the statement is to be able to identify progression along the path and the signs of having arrived at the desired station. Thirdly, the fruit avoids the error conveyed in the answer's analogy of mistaking a lesser 'station' for the desired destination. The Saint's statement ensures the endeavour is not finished prematurely. Throughout history there has been many a Sādhū and Gurū who achieved great fame, who had clearly gained great spiritual insight, but had failed to reach the highest station, as illustrated by his respective fall from grace. The guidance of the true Saint removes such a danger.

Throughout the dialogue great status has been given to the Saint. Early Sevāpanthīs recognised different levels of Gurū, alike the Nirmalas and Udāsīs. The Sādhū becomes the assistance needed to realise the truth revealed by the Satigurū as *Shabad Braham*. As Bhāī Gurdās Jī has written:

ਗੁਰ ਮੂਰਤਿ ਸਤਿਗੁਰ ਸਬਦੁ ਸਾਧ ਸੰਗਤਿ ਸਮ ਸਰਿ ਪਰਵਾਣਾ ॥

Accepted is the presence of the Gurū in the forms of the shabad and the Sādh Sangat equally

Bhāī Gurdās Jī, *Vār 32 pauri 2*

In the traditional theological model the historical Satigurū belongs to the category of *avatār* – Īshvar, Braham in *saguṇa* form, the Master, the Innerknower, He who is not afflicted by Māyā, who 'descended' in physical form to reveal the *shabad*. This divine knowledge is accessible through the guidance of the Sādh Sangat, the perfect knowers who have 'ascended' to the highest truth. Orthodoxy is maintained by attributing the Satigurū with the position of *ishṭadev*, prompting all Saints to place themselves at the lotus feet of the Gurū Avatār. For this reason no individual from any of the Sampradāya orders has ever claimed to have been

of the same nature as the Satigurū[1]. This position also guards against denying the transcendental or *alaukika* nature of the Satigurū, a denial that has gained in influence over the course of the last century[2].

71. Is Liberation due to the Gurū or Self-Effort?

ਪ੍ਰਸ਼ਨ
੧. ਜੀਅ ਦਾ ਉਧਾਰ ਗੁਰ ਪੂਰੇ, ਉਪਦੇਸ਼ ਕਰ ਵਰਨਿਆਂ ਹੈ ।
੨. ਅਰ ਉਪਦੇਸ਼ ਗ੍ਰਹਣ ਤਿਆਗ ਬਤਾਇਦਾ ਹੈ ਸੋਈ ਪੁਰਖ ਪ੍ਰਯਤਨ ਹੈ ।
੩. ਕਿਉਂ ਕਰਿ ਜਾਣੀਐ ।
੪. ਜੋ ਉਧਰਣ ਕਾ ਕਾਰਣ ਉਪਦੇਸ਼ ਹੋਆ, ਕੇ ਪੁਰਖ ਪ੍ਰਯਤਨ ਹੋਆ?

Question
1. The spiritual teaching explains that the True Gurū liberates human beings.
2. And the spiritual teaching is also asking the person to renounce his world through his own endeavour.
3. Why is this?
4. If the cause of liberation is due to the spiritual teaching then what is the need for the endeavour of person?

ਉਤਰ
੧. ਨਿਸ਼ਾਨਾ ਇਸੇ ਮਾਰਨਾ ਹੈ ।
੨. ਪਰ ਸ਼ਿਸ਼ਤ ਉਨ੍ਹਾਂ ਬਤਾਂਵਣੀ ਹੈ ।
੩. ਜਿਵੇਂ ਪਾਸਾ ਸਟਣ ਮਨੁਖ ਉਪਰ ਹੈ ।
੪. ਅਰ ਆਵਣ ਪਾਸੇ ਦਾ ਭਗਵੰਤ ਦੀ ਆਗਿਆ ਵਿਖੇ ਹੈ -
੫. *(ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੋਜਨ ਬਹੁ ਕੀਏ ਬਹੁ ਬਿੰਜਨ ਮਿਸਟਾਇ ॥ ਕਰੀ ਪਾਕਸਾਲ ਸੋਚ*

[1] See this author's *Bhāvrasāmrit Ṭīkā* for an elaboration of the traditional levels of Gurū among the Nirmalās. The opening *Dehdhārī Gurū Dī Sidhī* chapter of Paṇḍit Sādhū Gurdit Singh's *Srī Gurmat Sidhāntsār* provides a detailed analysis of this issue. He explains in great depth how the necessity for a living gurū is rooted in the teaching of the Satigurūs.

[2] Paṇḍit Sādhū Gurdit Singh presents an important point in *Srī Gurmat Sidhāntsār* about the type of mindset which rejects the *avatār* status of the Gurū. It leaves one in an awkward predicament having to reconcile the basic tenet that the Srī Gurū Granth Sāhib Jī is an embodiment of truth with Srī Gurū Arjan Dev Jī's decision to compile the Bhaṭ compositions into it. For in these verses all of the historical Gurūs including himself are explicitly referred to as *avatārs* in continuity with the previous *avatārs* of Srī Krishṇa Bhagvān and Srī Rām Chandra. If a person maintains that these verses are merely poetic eulogies but not statements of fact, what does that say about their faith in Srī Gurū Arjan Dev Jī? Paṇḍit Sādhū Gurdit Singh compels one facing such doubts to have more faith in their Satigurū.

ਪਵਿਤ੍ਰਾ ਹੁਣਿ ਲਾਵਹੁ ਭੋਗੁ ਹਰਿ ਰਾਏ) ॥ ੨੧ ॥

Answer

1. The seeker is to hit the target.
2. But to hit it requires both his endeavour and the spiritual teaching.
3. Just as to throw a dice depends on the person.
4. But the resulting face of the dice is determined by Bhagvant.
5. *'I have prepared all sorts of foods in various ways, and all sorts of sweet deserts. I have made my kitchen pure and sacred. Now, O my Sovereign Lord King, please sample my food.'*[1]

Commentary

Gurbāṇī contains many statements indicating that *mukti* is achieved through the teaching of the Gurū, the *updesh*. Yet there are also statements in which importance is given to the role of individual effort. Earlier the nature of *updesh* was discussed[2]. Indeed the teaching of the Gurū describes the meditation, the content of meditation, the supporting practices, the proximate description of truth and the indicators of the highest realisation. What then is the role of effort? At one point in the *Yog Vāsiṣtha* Srī Rām Chandra presents the thoroughly fatalistic view that he is totally incapable of acting in any way that is contrary to his *vāsnā*-s. Vasiṣtha dismisses this, directing him to end this sort of thinking immediately and make a strong concerted effort to remove those latent desires. Self-endeavour, termed *purush prayatan* or *purushkār*, is essential for purifying the *antaḥkaraṇ* of its blemishes. One's own effort is needed to purify the mind, enabling the removal of the veil of ego. Indeed, in the Gurbāṇī quotation presented in the answer the enticing 'preparations' referred to are the product of one's own efforts. The preparations represent the virtues and purification acquired through intense practice. Only then can the seeker beseech Parmātmā to come and sample his own inner condition. To be approved of by Parmātmā is to obtain union. Thus Gurbāṇī explains:

ਸਖੀ ਕਾਜਲ ਹਾਰ ਤੰਬੋਲ ਸਭੈ ਕਿਛੁ ਸਾਜਿਆ ॥ ਸੋਲਹ ਕੀਏ ਸੀਗਾਰ ਕਿ ਅੰਜਨੁ ਪਾਜਿਆ ॥

[1] Srī Gurū Arjan Dev Jī, *Rāg Malār p.1266*

[2] See the commentary on question 34.

O companion I have applied mascara, jewellery, betel leaves, all has been prepared
I have adorned myself with the sixteen embellishments and applied collyrium to my eyes

Srī Gurū Arjan Dev Jī, *p.1361*

The *solah shingār* or sixteen embellishments are the traditional adornments worn by a bride or a female lover in preparation for the night of physical union with her beloved. They adorn every part of the body and include earrings, fragrant pastes applied to the body, the chewing of betel leaf, the nose ring, black eyeliner, beautiful garments and so on[1]. For the Gurmukh the sixteen adornments are worn within. Just as the bride embellishes herself to please her husband, so the Gurmukh makes her sixteen characteristics pleasing for her divine husband. The ten organs (*indriyā*-s), the five *prāṇ*-s and the mind constitute the sixteen to which are applied the collyrium of knowledge. This inner purity is inner beauty. Commentating upon the sixteen embellishments, Paṇḍit Īshar Singh Kāshīvāle divides those who prepare the sixteen embellishments into two categories; those who do so with a specific desire in mind and those who do so without desire. Those who adorn themselves with a desire in mind meet with one of the four forms of *saguṇa mukti*. Those who adorn themselves without any hypothetical desire meet with *kaivalya mukti*, and thus *nirguṇa* Braham, in the manner described by Srī Gurū Jī:

ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉਂ ਜਲ ਹੀ ਵਿਖੇ ਸਮਾਹਿ ॥

Just as the wave arises out of water, so it immerses back into that water

Srī Gurū Gobind Singh Jī, *Bachitar Nāṭak*

[1] In fact the sixteen vary significantly between authors, eras and regions. Paṇḍit Tārā Singh Narotam provides a definitive list of the sixteen on page 286 of *Srī Gurmat Nirṇay Sāgar*. They are i) *sakal such* bathing all the limbs of the body making them pure ii) *manjan* rubbing the body with lubricants iii) *amal bastar* adorning oneself in clean, beautiful clothing iv) *karpād rāg* decorating the hands and feet with colour v) *kes sobhā* to comb and style one's hair vi) *ang rāg* to apply sandalwood, saffron and other perfumed materials to the body and limbs vii) *bhūkhan* to apply various jewellery and ornaments to the limbs viii) *mukh bās* to make the mouth fragrant with cardamom, pān and other flavours ix) *mukh rāg* to beautify the lips and teeth by anointing them with red and black lipstick x) *lol lochan darshan* to glance sideways with fluttering eyelashes xi) *anjan netar* to beautify the eyes by darkening them with *kājal* and *surmā* xii) *mukh bhākhan* to speak sweetly xiii) *manjuhās* to have a happy face and beautiful laugh xiv) *chitrāturī* for the mind to possess great dexterity and cleverness xv) *chalanchār* to possess graceful movement similar to an elephant and xvi) *patibrat pālan* in each and every moment having fidelity to her beloved. In *Kabit 347* Bhāī Gurdās Jī gives a detailed description of these embellishments in preparation for the night of union with the Beloved.

The agent of personal effort is the *budhi* within the subtle body. Here exists a relative sense of free will, an ability to 'choose' how to respond to inner desires, thoughts and sensory perceptions. However, one's own effort can only purify the mind. It cannot cause the mind's dissolution, which is entirely the result of knowledge alone. Thus for Bhāī Aḍaṇ Shāh, both personal effort and the teaching are integral to hitting this 'target' of liberation.

The answer of Bhāī Aḍaṇ Shāh also clarifies the relationship between *karam*, Bhagvān's will and *purushkār*. The extent to which an individual is qualified for guidance by the Gurū depends upon past *karam*. Apart from *nishkām karam* actions, our present actions also determine the likelihood of future opportunities to meet with the Gurū. Once the Gurū has established the target (the goal of *mukti*) through his teaching, it is then the responsibility of the individual to implement the necessary conviction and endeavour (*purushkār*) to act upon the teachings. However, there still remains no certainty of hitting the target. That can only happen through the *blessing* of Bhagvant. As Srī Gurū Jī explains:

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

Through (desireless) action one obtains the cloth of devotion and through the grace of Hari the state of mukti is achieved

Srī Gurū Nānak Dev Jī, *Srī Japujī Sāhib pauri 4*

72. What is Food?

ਪ੍ਰਸ਼ਨ ੧. ਸੋ ਭੋਜਨ ਕਿਸਨੂੰ ਕਹਿੰਦੇ ਹੈਨਿ?

Question 1. Thus what is meant by food?

ਉਤਰ

੧. *ਗਿਆਨ ਅੰਜਨ ਨਾਮ ਬਿੰਜਨ ਭਏ ਸਗਲ ਸੀਗਾਰਾ ।*
੨. ਅਨੇਕ ਪ੍ਰਕਾਰ ਦੇ ਜੋ ਨਾਮੁ ਹੈਂ ਨਿਰਗੁਣ ਦੇ ਸੇਈ ਨਾਮ ਭੋਜਨ ਰੂਪ ।
੩. ਅਰ ਗੁਣ ਸੀਂਗਾਰ ਕਹਿੰਦੇ ਹੈਨਿ ।
੪. ਜਿਉਂ ਕਹੀਐ ਗਰੀਬ ਨਿਵਾਜ ।
੫. ਪਤਿਤ ਉਧਾਰਣ, ਦੁਖ ਭੰਜਨ ।
੬. ਬਿਸ੍ੰਭਰ ਵਿਸਾਹ ਦਾਇਕ ।
੭. ਗਰਬ ਪ੍ਰਹਾਰੀ ਸੋ ਅਨੇਕ ਪਰਕਾਰ ਹੈਨਿ ॥ ੭੨ ॥

Answer

1. *'I have applied the healing ointment of spiritual wisdom to my eyes; the Nām is my food. These are all beautifications.'*[1]
2. Countless names of the formless (*nirguṇa*) exist and the same prevail as food-form.
3. And qualities are ennunciated as beautifications (jewellery).
4. He may be described as 'protection of the humble'
5. 'Saver of sinners', 'remover of pains'
6. 'Faith giving preserver of the universe'
7. 'Eliminator of arrogance', thus these are countless in number.

Commentary

The question is prompted by the quotation from Gurbāṇī in the previous answer. What is this 'food' that should be prepared and offered to Parmātmā? The answer is instruction for the *bhagat*. Rather than considering Nām a mechanical repetition designed to pacify the mind, the different names should be thought of as adorning 'ornaments' or delicacies offered to Parmātmā. The meaning being that each quality is a praise or glorification designed to bring about Parmātmā's happiness or pleasure. At the same time these delicacies please and sustain the one who is offering them, as Srī Gurū Jī states:

ਜਨ ਕੀ ਭੂਖ ਤੇਰਾ ਨਾਮ ਅਹਾਰੁ ॥ ਤੂੰ ਦਾਤਾ ਪ੍ਰਭ ਦੇਵਣਹਾਰੁ ॥

Your Name is the food which satisfies the hunger of your humble servants
You are the great giver, O Lord

Srī Gurū Arjan Dev Jī, *Rāg Sūhī p.743*

The various qualities of Nām provide sustenance and satisfaction for the *bhagat*. It deepens his conviction, focusing his consciousness and igniting his heart with devotion. Nām is not a mindless exercise but a highly concentrated and emotionally engaged *upāsanā*. Nām is the meditation upon *saguṇa* qualities of Braham bringing joy and beauty to the devotee.

In fact there are three manners in which a seeker can become immersed in Nām. These manners are categorised into lower (*kanisht*), intermediate (*madhyam*)

[1] Srī Gurū Arjan Dev Jī, *Rāg Bihāgarā p.542*

and higher (*uttam*). The elementary method of Nām practice is remembrance (*simran*), performed with heartfelt devotion or as a continual inner utterance (*ajapā jāp*). To meditate upon Nām in an objective sense (*upāsanā*) is the middling level of practice. This stage can be further subdivided into the *pratīk*, *sampat* and *ahangrah* forms of meditation. Highest is when Nām becomes knowledge (*gyān*) of the non-relational *nirguṇa* Braham. Nām prompts the *Brahamākārvritti* or singular thought of Braham. This subdivision is described by Bhāī Gurdās Jī:

ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣੇ ਜੁਗਤਿ ਕੂੰਜਿ ਕੂਰਮ ਹੰਸ ਵੰਸ ਵਧੰਦਾ ।

(This is) in the manner of knowledge, meditation and remembrance,
as expand the species of crane, tortoise and swan

Vār 16, paurī 13

Bhāī Gurdās Jī explains in a later *Vār* how the quality of each species typifies one of the three manners described above:

ਹੰਸਹੁ ਹੰਸ ਗਿਆਨੁ ਕਰਿ ਦੁਧੈ ਵਿਚਹੁ ਕਢੈ ਪਾਣੀ ।
ਕਛਹੁ ਕਛੁ ਧਿਆਨਿ ਧਰਿ ਲਹਰਿ ਨ ਵਿਆਪੈ ਘੁੰਮਣਵਾਣੀ ।
ਕੂੰਜਹੁ ਕੂੰਜ ਵਖਾਣੀਐ ਸਿਮਰਣੁ ਕਰਿ ਉਡੈ ਅਸਮਾਣੀ ।

Like swans, the swan obtains knowledge by sifting milk from water
Like the tortoise, it continues meditating unaffected by waves and whirlpools
Like cranes, the crane is in remembrance while flying in the sky

Vār 24, paurī 22

As a swan is capable of distinguishing milk from water, a *gyānī* uses his discriminative intelligence (*vivek*) to distinguish Ātmā from anātmā and, doing so, he becomes immersed in the essence of the Self. As the tortoise remains fixed and unaffected by the events happening around it, the mind meditating upon Nām becomes one-pointed and detached from fluctuating thoughts (*antaḥkaraṇvritti*). As the tortoise draws its head and limbs into its shell, the mind engaged in this meditation draws awareness within, away from the sense organs. As a crane flying through the sky is immersed in remembering its migratory path while engaged in activity, a person can perform his daily actions while inwardly remembering the Lord.

73. How to obtain Nām?

ਪ੍ਰਸ਼ਨ ੧. ਪ੍ਰਾਪਤ ਇਨ੍ਹਾਂ ਦੀ ਕਿਉਂ ਕਰ ਹੋਵੈ?

Question 1. How are these to be obtained?

ਉਤਰ ੧. ਜੜਾਂ ਤਿਆਗਦਾ ਏ ਜਗਿਆਸੀ, ਜੋ ਕਾਮ, ਕ੍ਰੋਧ, ਲੋਭ, ਮੋਹ, ਅਹੰਕਾਰ, ਬੁਰੀਆਂ ਪ੍ਰਕ੍ਰਿਤਾਂ ਹੈਨ।
੨. ਮੈਂ ਇਨ੍ਹਾਂ ਹਥ ਬੱਧਾ ਹੋਇਆ ਬਹੁਤ ਦੁਖ ਪਾਇਆ ਹੈ ।
੩. ਸੋ ਆਤਮੁ ਗਯਾਨ ਭੀ ਇਸੇ ਦਾ ਨਾਉਂ ਹੈ ।
੪. ਜੇ ਆਪਣਾ ਆਪ ਜਿਉਂ ਦਾ ਤਿਉਂ ਜਾਣਨਾ ।
੫. ਆਤਮ ਗਿਆਨ ਇਸਦਾ ਨਾਉਂ ਨਹੀਂ ਜੋ ਆਪ ਨੂੰ ਚੇਤੰਨ ਮੰਨੇ, ਤੇ ਮਨ ਬੁਰੀਆਂ ਪ੍ਰਕ੍ਰਿਤਾਂ ਵਿਚ ਲਗਾ ਰਹੇ ।
੬. ਸੋ ਜੜਾਂ ਇਸ ਦਾ ਦਿਲ ਬੁਰੀਆਂ ਪ੍ਰਕ੍ਰਿਤਾਂ ਕੋਲੂੰ ਤੁਟਾ ।
੭. ਅਰ ਜਾਤਸੁ, ਜੋ ਰੋਗ ਏਡਾ, ਅਤੇ ਦਾਰੂ ਕੋਈ ਨਾ? ਤਾਂ ਪੁਕਾਰ ਕਰੇਂਦਾ ਏ ।
੮. ਜੋ ਏ ਸਾਹਿਬ, ਏ ਜਾਤਵੇ, ਤ ਸਮਰਥ, ਏ ਦਇਆਵਾਨ ਮੈਂ ਤੇਰੀ ਸਰਨ ਹਾਂ ।
੯. ਦਿਲੋਂ ਹਾਰ ਪਾਉਂਦਾ ਹੈ ਅਤੇ ਠਹਿਰ ਜਾਂਦਾ ਹੈ ।
੧੦. (*ਹਉ ਅਨਾਥ ਨਾਥ ਪ੍ਰਭ ਸਰਣੀ ਅਪਣੀ ਕਿਰਪਾ ਕਰੇਹਿ*) ਤਿਸ ਪਿਛੋਂ ਸਹਾਇਤਾ ਹੋਂਦੀ ਹੈ ।
੧੧. ਅਰ ਨਿਸਚੇ ਕਰਕੇ ਜਾਣਦਾ ਹੈ ਜੋ ਮੇਂਡਾ ਸਾਹਿਬ ਜਾਤਵਾ ਹੈ ।
੧੨. ਅਰ ਸਮਰਥ ਦਇਆਵਾਨ ਹੈ ।
੧੩. ਏਹੋ ਜੇਹਾ ਇਤਬਾਰ ਅਣੇਂਦਾ ਹੈ, ਜੋ ਟਲਿਆਂ ਨਹੀਂ ਟਲਦਾ ।
੧੪. ਏ ਭੀ ਇਸੇ ਜਗਿਆਸੀ ਦੇ ਜ਼ਬਾਨੋਂ ਆਇਆ ਹੈ ॥
੧੫. *ਸਲੋਕ ॥ ਪਤਿਤ ਪੁਨੀਤ ਗੋਬਿੰਦਹ ਸਰਬ ਦੋਖ ਨਿਵਾਰਣਹ ॥ ਸਰਣਿ ਸੂਰ ਭਗਵਾਨਹ ਜਪੰਤਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ ॥ ੧ ॥ ਛਡਿਓ ਹਭੁ ਆਪੁ ਲਗੜੋ ਚਰਣਾ ਪਾਸਿ ॥ ਨਠੜੋ ਦੁਖ ਤਾਪੁ ਨਾਨਕ ਪ੍ਰਭ ਪੇਖੰਦਿਆਂ ॥ ੨ ॥ ਪਉੜੀ ॥ ਮੇਲਿ ਲੈਹੁ ਦਇਆਲ ਢਹਿ ਪਏ ਦੁਆਰਿਆ ॥ ਰਖਿ ਲੇਵਹੁ ਦੀਨ ਦਇਆਲ ਭ੍ਰਮਤ ਬਹੁ ਹਾਰਿਆ ॥ ਭਗਤਿ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਹਰਿ ਪਤਿਤ ਉਧਾਰਿਆ ॥ ਤੁਝ ਬਿਨੁ ਨਾਹੀ ਕੋਇ ਬਿਨਉ ਮੋਹਿ ਸਾਰਿਆ ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਇਆਲੁ ਸਾਗਰੁ ਸੰਸਾਰਿਆ ॥*
੧੬. ਸੋ ਨਾਮ ਰੂਪੀ ਭੋਜਨ ਪ੍ਰਾਪਤ ਥੀਏ ਦੀਆਂ ਤ੍ਰੈਇ ਨਿਸ਼ਾਨੀਆਂ ਹੈਨਿ ।
੧੭. ਹਿਕ ਰਸ, ਡੂਜਾ ਰਜ, ਤ੍ਰੀਜਾ ਬਲ, ਰਸ ਕਹੀਐ ਚਿਤ ਦਾ ਬਿਸ੍ਰਾਮ, ਰੱਜ ਕਹੀਐ ਇਸਥੂਲ ਭੋਗ, ਅਰ ਮਾਨ ਆਦਿਕ ਮਾਨਸੀ ਭੋਗਾ ਦੀ ਅਚਾਹਤਾ ।
੧੮. ਬੱਲ ਕਹੀਐ ਮੋਹਾਦਿਕ ਦੇਹ ਅਭਮਾਨ ਤਿਆਗ ਦੀ ਸਮਰਥਾਈ ।
੧੯. ਤੋੜੇ ਕਾਈ ਪ੍ਰਕਿਰਤ ਇਸ ਧਿਰ ਛਲਨ ਆਂਦੀ ਹੈ ਤਾਂ ਕਹਿੰਦਾ ਹੈ ਦੂਰ ਹੈ ॥
੨੦. *ਸਲੋਕ ॥ ਹੈ ਅਜਿਤ ਸੂਰ ਸੰਗ੍ਰਾਮੰ ਅਤਿ ਬਲਨਾ ਬਹੁ ਮਰਦਨਹ ॥ ਗਣ ਗੰਧਰਬ ਦੇਵ*

ਮਾਨੁਖੰ ਪਸੁ ਪੰਥੀ ਬਿਮੋਹਨਹ ॥ ਹਰਿ ਕਰਣਹਾਰੰ ਨਮਸਕਾਰੰ ਸਰਣਿ ਨਾਨਕ ਜਗਦੀਸੁਰਹ ॥ ੪੫ ॥ ਹੇ ਕਾਮੰ ਨਰਕ ਬਿਸ੍ਰਾਮੰ ਬਹੁ ਜੋਨੀ ਭਰਮਾਵਣਹ ॥ ਚਿਤ ਹਰਣੰ ਤ੍ਰੈ ਲੋਕ ਗੰਮ੍ਯੰ ਜਪ ਤਪ ਸੀਲ ਬਿਦਾਰਣਹ ॥ ਅਲਪ ਸੁਖ ਅਵਿਤ ਚੰਚਲ ਊਚ ਨੀਚ ਸਮਾਵਣਹ ॥ ਤਵ ਭੈ ਬਿਮੁਕਤ ਸਾਧ ਸੰਗਮ ਓਟ ਨਾਨਕ ਨਾਰਾਇਣਹ ॥ ੪੬ ॥ ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧੰ ਕਦੰਚ ਕਰੁਣਾ ਨ ਉਪਰਜਤੇ ॥ ਬਿਖਯੰਤ ਜੀਵੰ ਵਸ੍ਯੰ ਕਰੋਤਿ ਨਿਰਤ੍ਯੰ ਕਰੋਤਿ ਜਥਾ ਮਰਕਟਹ ॥ ਅਨਿਕ ਸਾਸਨ ਤਾੜੰਤਿ ਜਮਦੂਤਹ ਤਵ ਸੰਗੀ ਤਵ ਸੰਗੇ ਅਧਮੰ ਨਰਹ ॥ ਦੀਨ ਦੁਖ ਭੰਜਨ ਦਯਾਲ ਪ੍ਰਭ ਨਾਨਕ ਸਰਬ ਜੀਅ ਰਖ੍ਯਾ ਕਰੋਤਿ ॥ ੪੭ ॥ ਹੇ ਲੋਭਾ ਲੰਪਟ ਸੰਗ ਸਿਰਮੋਰਹ ਅਨਿਕ ਲਹਰੀ ਕਲੋਲਤੇ ॥ ਧਾਵੰਤ ਜੀਆ ਬਹੁ ਪ੍ਰਕਾਰੰ ਅਨਿਕ ਭਾਂਤ ਬਹੁ ਡੋਲਤੇ ॥ ਨਚ ਮਿਤ੍ਰੰ ਨਚ ਇਸਟੰ ਨਚ ਬਾਧਵ ਨਚ ਮਾਤ ਪਿਤਾ ਤਵ ਲਜਿਯਾ ॥ ਅਕਰਣੰ ਕਰੋਤਿ ਅਖਾਦ੍ਯਿ ਖਾਦ੍ਯੰ ਅਸਾਜ੍ਯੰ ਸਾਜਿ ਸਮਜਯਾ ॥ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਿ ਸੁਆਮੀ ਬਿਗ੍ਯਾਪ੍ਤਿ ਨਾਨਕ ਹਰਿ ਨਰਹਰਹ ॥ ੪੮ ॥ ਹੇ ਜਨਮ ਮਰਣ ਮੂਲੰ ਅਹੰਕਾਰੰ ਪਾਪਾਤਮਾ ॥ ਮਿਤ੍ਰੰ ਤਜੰਤਿ ਸਤ੍ਰੰ ਦ੍ਰਿੜੰਤਿ ਅਨਿਕ ਮਾਯਾ ਬਿਸ੍ਤੀਰਨਹ ॥ ਆਵੰਤ ਜਾਵੰਤ ਥਕੰਤ ਜੀਆ ਦੁਖ ਸੁਖ ਬਹੁ ਭੋਗਣਹ ॥ ਭ੍ਰਮ ਭਇਆਨ ਉਦਿਆਨ ਰਮਣੰ ਮਹਾ ਬਿਕਟ ਅਸਾਧ ਰੋਗਣਹ ॥ ਬੈਦ੍ਯੰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਆਰਾਧਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ ॥ ॥੭੩॥

Answer

1. Whenever a seeker is renouncing *kām* (lust), *krodh* (anger), *lobh* (avarice), *moh* (infatuation), *ahankār* (ego), these types of defect are found within the natural disposition.
2. Being bound by these hands, I suffered a lot.
3. Self knowledge is also their name!
4. If you know yourself within, then you know about these in such a way.
5. This is not 'knowledge of the Self' to the extent that he considers himself pure consciousness (*chetan*), since the mind is still engaged in those characteristic defects.
6. When his heart breaks away from the bad deeds,
7. And he comes to know how lethal this disease is, and that there is no medical aid, then he raises a hue and cry.
8. 'O God, Creator and All Powerful, O Compassionate One, I am in your shelter (protection)',
9. He admits complete defeat and stops.

10. *'I am a helpless orphan – I seek your sanctuary O my Lord and Master, please bless me with your mercy'*[1] Subsequently He is then assisting him.
11. And as a result of this he knows with total conviction that 'My God is the Knower.
12. And He is All Powerful and Compassionate'.
13. That type of dependence arises and does not fall away.
14. This came from the mouth of the same seeker.
15. *Salok:*
    Gobind is the purifier of sinners, who dispels all defects.
    Nānak chants His divine Name, Hari, Hari, Bhagvān the warrior who protects those in His sanctuary.
    Whoever completely renounces all self-conceit, obtains proximity to the Lord's Feet.
    Says Nānak, pain and suffering have departed by beholding the Lord.
    Pauri:
    Unite with me, O Compassionate (Lord), I have fallen at Your Door.
    O cherisher of the poor, protect me. I have spent much time wondering and now I am tired.
    O Hari, your glory is the bhagats loving fondness, You who save sinners.
    Other than You there is no other support, I offer this request to You.
    Take me by the hand, O Compassionate, and carry me across the world-ocean[2].
16. Thus there are three signs of having obtained the food of Nām;
17. The first is flavour, the second is satisfaction, and the third is strength. Flavour is said to be a calm, composed mind. Satisfaction is said to be contentment, free from the desire for gross enjoyment, pride, et cetera.
18. Strength is said to be the strength to renounce infatuation, et cetera.

[1] The verse quoted by Bhāī Aḍaṇ Shāh is a paraphrase of this statement in Gurbāṇī: ਹਮ ਅਨਾਥ ਨਾਥ ਹਰਿ ਸਰਣੀ ਅਪੁਣੀ ਕ੍ਰਿਪਾ ਕਰੇਂਹ ॥

[2] Srī Gurū Arjan Dev Jī, *Rāg Jaitsrī p.709*

19. This brings protection against the deception of the natural disposition, and that disposition is described as being far away:

20. *Salok:*

O emotional attachment (Moh), you are the invincible warrior on the battlefield of life and destroy those of the greatest strength.
You enchant even the heavenly armies, celestial singers, gods, humans, beasts and birds.
Nānak prostrates in humble obeisance to Hari, the Creator, the sanctuary of all, the Lord of the Universe. (45)
O Lust, you lead the humans to hell; you make them wander in reincarnation through countless species.
You cheat the consciousness, and pervade the three worlds. You destroy meditation, penance and virtue.
You give only shallow pleasure, while you make the mortals unsteady. You pervade the high and the low.
Your fear (of Lust) is dispelled by meeting with the Saints, O Nānak and thus obtaining the protection and support of Narāyaṇ. (46)
O Anger, you are the root of conflict and compassion never arises in you.
You take the immoral beings in your power, and make them dance like monkeys.
Humans associating with you are debased and punished by Yamdūt in so many ways.
O Compassionate, remover of the pains of the poor, Says Nānak O God protect all begins from such anger. (47)
O greed, you effect even to the great in countless waves.
You cause them to run around wildly in all directions, wobbling and wavering unsteadily.
You have no respect for friends, ideals, relations, mother or father.
You make them do what they should not do, eat what they should not eat, accomplish what they should not accomplish.
O Svāmī, protect us, protect us in your sanctuary. Nānak makes this request to Hari who protected man as Narsingh (Narhar) (48)
O egotism, you are the root of the cycle of birth and death, the very form of living sin.

[1] Srī Gurū Arjan Dev Jī, *Salok Sahaskritī p.1358*

You forsake friends, and keep to enemies. You spread forth displaying countless illusions of Māyā.
You cause the life to come and go until exhausted and cause the experience of pain and pleasure.
You lead them to wander, lost in the terrifying wilderness, you lead to horrible diseases.
The only doctor is Pārbraham, the Supreme Lord. Nānak worships Hari by chanting Hari Nām. (49)[1]

Commentary

Part of the aesthetic appeal of the Gurū's poetry is the manner in which the sentiments of humility, surrender and devotion are expressed. When Bhāī Dyā Rām asks about how one can obtain Nām, the aesthetic *ras-bhāv* element takes centre stage. Nām is central to the soteriorlogy of Gurmat Sidhānt. For there to be a name, there must be another who cognises it. Yet the teaching of Srī Gurū Jī is that Nām has the capacity to facilitate the dissolution of duality. Thus Nām is both the signifier of Braham and also the expression of the ideal relational sentiment between Bhagvān and Jīva Ātmā[1].

Nām itself is categorised into two forms, *kritam* and *akritam*. The *kritam nām* is a signifier of the created, objective aspect of the signified. According to the *Farīdkoṭ Ṭīkā*, it can take four forms; i) *ricchasa* being the name given by one's mother and father, ii) *jadricchasa* is a name relating to caste or lineage such as Srī Rām Chandra being a 'rāghuv' iii) *guṇaprayukata* is a name that describes the qualities of that person or thing, such as Srī Krishṇa being described by his skin colour as *shyām* meaning the 'dark skinned one' and iv) *kriyāprayukata* is a name taken from the actions of that individual such as Srī Krishṇa's alternative names including *murārī*, enemy of Mur demon, *giridhar*, the one who upheld the mountain, *dāmodar*, the one who was tied with a chord around the waist. Similarly Srī Gurū Gobind Singh Jī is named *kalgīdhar*, the one who sports the regal *kalgī* insignia. Rather than its associated qualities, the *akritam nām* signifies the very essence of that being. Srī Gurū Arjan Dev Jī distinguishes between these two forms of Nām in order to define the nature of the 'Satinām':

[1] Indeed the phenomenal experience of the Jīvanmukta is described by Srī Gurū Gobind Singh Jī in Akāl Ustat as being one in which only *'thou, thou, thou, thou, thou, thou, thou, thou, thou, thou, thou, thou, thou, thou, thou'* is perceived. Paṇḍit Īshvar Singh considers this statement to be the 'sixteen mahāvākya-s' of Srī Dasam Granth Sāhib. The phrase '*only thou*' has an identical meaning with the word '*tat*' within '*tattvamasi*'.

ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ ॥ ਸਤਿ ਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ ॥

I describe your kritam names with my tongue
Satinām is your supreme, primal name

Srī Gurū Arjan Dev Jī *Rāg Mārū, p.1083*

The *akritam nām* describes the *svarūp lakshaṇa*, the essential characteristic, whereas the *kritam nām* describes the *taṭastha lakshaṇa*, the secondary, relational and descriptive characteristics. Satinām being the *svarūp lakshaṇa* encapsulates the *akhaṇḍārth* – the indivisible and non-relational nature of Braham. *Gyān Prabodh* describes Braham as:

ਪਰਮ ਤਤ ਪਰਮਾਰਥ ਪ੍ਰਕਾਸੀ ॥ ਆਦਿ ਸਰੂਪ ਅਖੰਡ ਉਦਾਸੀ ॥

The illuminator, the supreme quality, the parmārth
The untouched, indivisible primal form

Gyān Prabodh, verse 25

Braham's 'indivisible' and 'untouched' essence is defined as the *sat-chid-ānand*, which is signified by the term Satinām[1]. However, since Bhāī Dyā Rām's question

[1] Although most names fall into one or the other category, the foremost Vāhigurū mantra contains both the *svarūpa* and *taṭastha lakshaṇa*-s. Paṇḍit Īshar Singh Kāshivāle discusses the countless meanings of this mantra in his *Vāhigurū Mantrārth* composed in Sanskrit. He explains in the *Uthānkā* section:

ਮਾਲੂਮ ਹੋ ਬਹੁਤ ਗ੍ਰੰਥੋਂ ਕੇ ਵੀਚ ਮੇਂ ਲਿਖਾ ਹੈ ਬ੍ਰਹਮਾਂ ਕਾ ਪਾਂਚਮਾਂ ਸਿਰ ਸ਼ਿਵਜੀ ਨੇ ਕਾਟ ਦੀਆ ਥਾ । ਔਰ ਸ਼ਿਵਕਾ ਲਿੰਗ ਵਿਸ਼ਨਜੀ ਨੇ ਕਾਟਕੇ ਗਿਆਰਾਂ ਟੂਕੜੇ ਕਰਦੀਆ ਥਾ ਔਰ ਵਿਸ਼ਨਕੇ ਭ੍ਰਿਗੂਨੇ ਲਾਤ ਮਾਰੀ ਥੀਂ ਔਰ ਬਾਵਨ ਬ੍ਰਾਹਮਣ ਥਾ ਰਾਮਨੌਮੀ ਕੋ ਰਾਮਚੰਦ੍ਰਕਾ ਜਨਮ ਹੂਆ ਥਾ ਔਰ ਭਾਦੋਂ ਕੀ ਅਸਟਮੀ ਕੋ ਕ੍ਰਿਸਨਜੀ ਕਾ ਜਨਮ ਹੂਆ ਥਾ । ਸੋ ਇਸ ਲੀਏ ਵਾਹਗੁਰੂ ਇਸ ਮੰਤ੍ਰ ਕੇ ਯਿਹ ਉਕਤ ਛੇ ਅਰਥ ਨਹੀ ਹੈ ਔਰ ਜਿਸਕਾ ਜਨਮ ਨਹੀ ਜਾਤ ਨਹੀ ਕੁਲ ਨਹੀ ਔਰ ਮਰਣ ਨਹੀ ਕਾਟਾ ਨਹੀ ਮਾਰਾ ਨਹੀ ਇਨ ਪਾਂਚ ਦੋਖੋਂ ਸੇ । ਜੋ ਰਹਿਤ ਹੈ ਸੋ ਵਾਹਗੁਰੂ ਇਸ ਮੰਤ੍ਰਕਾ ਅਰਥ ਯਥਾਰਥ ਹੈ ।

Known are the many scriptures within which it has been written that Brahmā's fifth head was cut off by Shiva Jī. And that Shiva's lingam was cut off, broken into eleven fragments by Vishṇu Jī and that Vishṇu was kicked by Bhrigū Rishī and that Bāvan avatār was a Brāhman by caste, that Rāmanavmī marks the place of Rām Chandra's birth, and that the eighth day of the lunar fortnight in the sixth month marks the date of Krishan Jī's birth. These six aforementioned meanings are not applicable to the Vāhgurū mantra about whom there is i) no birth ii) no caste iii) no lineage iv) no death v) no cutting vi) no striking of one possessing these five earlier defects. Then being without these qualities is the real meaning of this Vāhgurū mantra.

Vāhigurū Mantrārth Gurmukhī

relates to the previous answer, which was concerned with *bhagti*, the type of Nām he is asking about is the *kritam nām*.

In what sense does one 'obtain' Nām? To answer this, the process of becoming dependent and seeking the assistance of Bhagvān is described. Removing the five defects produced by the ego is the starting point. This preliminary stage produces a form of self awareness, in the sense that controlling the ego creates an understanding of the natural disposition. The author is careful to clarify that this understanding of one's self is not the same as the knowledge of the Self (Ātmā). In the next stage the 'heart' (*antaḥkaraṇ*) becomes the means by which to end desires and vices. Because the five consequences of *ahankār* take the form of desires and strong emotional states, the next step is to reorient both the *bhāv* (emotional state) and *ras* (flavour or taste) components of one's psyche. This can only be achieved by the *budhi*, having cultivated both *vivek* and *vairāg*. The 'heart' alone is capable of removing those forms of 'badness'.

Through his endeavour the seeker achieves inner purification. But he is then faced with the stark reality that his own efforts cannot facilitate the goal of devotional practice. This marks the end of the ego's sense of doer-ship (*kartatvā*). Unable to resolve this problem 'he admits defeat and stops'. He spontaneously turns to Parmātmā, seeking total assistance and refuge, termed *sharaṇāgati*. Taking refuge at the lotus feet of the Lord requires an awareness of His enormity, greatness and power:

ਹਰਿ ਜੀ ਅੰਤਰਿ ਬਾਹਰਿ ਤੁਮ ਸਰਣਾਗਤਿ ਤੁਮ ਵਡ ਪੁਰਖ ਵਡੋਲੀ ॥

O Lord, pervading the microcosm and the macrocosm,
I seek sanctuary in You, the greatest of great beings

Srī Gurū Rām Dās Jī, *Rāg Gaurī p.163*

Six sentiments chacterise *sharaṇāgati*; i) a recognition of one's own inadequacy and thus deep humility ii) to have surrendered completely, acknowledging no other source of support; iii) to think only about what is favoured by the Lord iv) to reject that which is not favoured by the Lord v) to have faith in the Lord's protection vi) to be entirely dependent upon the Lord. Henceforth God is truly a reality rather than a cerebral, intellectual truth as such. The individual's ardent belief in his own autonomy is replaced by total dependence and humility. Naturally, in this condition, beautifications of the Lord as forms of praise arise. These names can never be uttered as hollow rhetoric or ritual proclamation for

they are driven by sincere prostration, devotion and self-surrender. As Bhāī Aḍaṇ Shāh explains, only by seeking shelter can there follow assistance. Any mystical fruit that arises henceforth is no longer a product of one's own effort, but considered to be the gift of Parmātmā. This sense of dependence (*itbār*) cannot fall away or diminish. The quotations from Gurbāṇī given in the answer describe the protective qualities of Parmātmā. They explore the nature of the five 'enemies' mentioned earlier in the answer. The Gurū ends each description with a refrain seeking the sanctuary and protection of Parmātmā. When addressing Bhagvān a respective *kritam* quality is highlighted as a form of adoration with terms such as Narhari[1], Narāyaṇ[2], Karaṇhār, Dyāl, etc. Hari is the only support. Bhāī Aḍaṇ Shāh concludes by describing the threefold fruit from which one can recognise the state of truly acquiring Nām.

74. Sampling the Offering

ਪ੍ਰਸ਼ਨ ੧. ਲਾਵਹੁ ਭੋਗ ਹਰਿ ਰਾਏ ਕਿਆ?

Question 1. What food should be offered for Hari Rāī to sample?

ਉਤਰ ੧. (ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕੋਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ ॥)
੨. *ਚਉਪਈ ॥ ਸਭ ਠਾਂਇ ਆਹਿ ਰੂਪ ਤੁਮ ਪਿਆਰੇ । ਜੋਤ ਜਗਤ ਲੋਇਨ ਉਜਿਆਰੇ । ਰੂਪ ਅਨੂਪੰ ਘਟ ਘਟ ਜੋਤੀ । ਸੀਪ ਦੇਹ ਤਾਮਹਿ ਮਨ ਮੋਤੀ । ਸੀਪ ਛਾਡ ਮਨ ਮੋਤੀ ਲੀਆ । ਤਬ ਹਮਰਾ ਮਨ ਸੀਤਲ ਥੀਆ । ਬ੍ਰਹਮ ਬਿਰਹ ਮਿਲਨ ਕੇ ਹਾਥਾ । ਮੁਕਤਾਹਲ ਬੇਧੇ ਸਮ ਸਾਧਾ । ਚਹਾ ਡੋਰ ਪੋਈ ਤਿਹ ਮਾਹੀ । ਗੁਰ ਗੁਹ ਮਾਲਾ ਪਹਿਰਤਿ ਨਾਹੀ । ਛਿਨ ਛਿਨ ਰਾਖਹਿ ਮਾਹਿ ਸੰਭਾਰਾ । ਪਹਿਰਾਵਨ ਕਉਂ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥ ੧ ॥*
੩. *ਦੋਹਰਾ ॥ ਮਨ ਮਕੁਤਾਹਲ ਚਾਹਿ ਗੁਨ, ਬਿਰਹਿ ਬੇਧ ਤਿਹ ਕੀਆ । ਨਿੱਤ ਪ੍ਰੇਮ ਮਾਲਾ ਰਚੇ, ਪਹਿਰਵਾਨ ਕਉਂ ਪੀਆ ॥ ੨ ॥*
੪. ਲਾਵਹੁ ਭੋਗ ਹਰਿ ਰਾਇ ਇਸ ਦਾ ਨਾਉਂ ਹੈ ॥ ੭੪ ॥

Answer 1. *'Says Nānak, this is all Your greatness; no one even knows my name'*[3]

[1] This title refers to the Narsinha *avatār* of Vishṇu, described earlier, who manifested for the sake of protecting His true devotees.

[2] Narāyaṇ is another title for Vishṇu meaning 'protector of men'.

[3] Srī Gurū Arjan Dev Jī, *Rāg Malār p. 1266*

2. *Chaupai:*
Your beauty is everywhere my Beloved
Your light is permeating and illuminating all the entire creation
Your form is incomparable, illuminating each and every mind-heart
The body is the pearl shell, the mind is the pearl
By abandoning the pearl shell the pearl is taken
The mind becomes calm and collected
I have a desire to meet that Braham I am separated from
Put the effort into stringing together a necklace of pearls
The string desired is the one from my Beloved
The Gurū to braid the rosary that is not worn
In each moment that rosary is keeping me protected
And by doing this, the one who wears it his life is limitless
3. *Dohrā:*
The mind strung on the necklace of pearls is always looking for virtue
It has gained it by stringing it together when separated
It always creates a rosary of love
This is how it has been felt by that person who wears it
4. The Name is the food to be sampled by Hari Rāī

Commentary

Recalling the earlier Gurbāṇī *shabad* in which a plea was made to Parmātmā to come to the devotee and sample the delicacies he or she had prepared, Bhāī Dyā Rām wishes to learn more of this. What type of food should be prepared and offered? What constitutes the *misṭāī*, the Jīva's 'sweet preparations'? As the poetic verse explains, that which is 'sweet' is also profoundly 'beautiful'. It is the jewel of perfection within the Jīva. Yet the pearl is concealed within the rough outer casing of its shell. The pearl is the 'mind'. How can this be when the mind is considered a false reflection and the cause of suffering that must be destroyed? The mind which is beautiful is one that has forsaken identifying with its outer shell and has turned to focus on the illumination within, meaning the substratum (*adhiṣṭhāṇ*), the Ātmā. Srī Gurū Nānak Dev Jī uses a similar metaphor to describe the location of Braham within:

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

Within the mind are three jewels, non-duality is for the Sikh who listens to the Gurū

Srī Gurū Nānak Dev Jī, *Srī Japujī Sāhib pauri 6*

Kavī Santokh Singh Jī explains in his commentary on this stanza that the 'three jewels' conveys the threefold essential nature of Braham; the *ratan* represents *sat*, *javāhar* represents *chit* and *mānik* represents *ānand*[1]. In both this and the verse of Bhāī Aḍaṇ Shāh the term 'mind' is used for the *budhi*. It is through the *budhi* that Ātmā is realised. As Srī Gurū Amar Dās Jī explains:

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥ ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥

O mind, recognise your root to be the form of illuminating consciousness
O mind, Hari is with you and through the Gurū's teaching you experience the bliss of Hari

Srī Gurū Amar Dās Jī, *Rāg Āsā p.441*

Srī Gurū Jī compels the behavioural mind to end identifying with the gross and subtle bodies, and begin contemplating the consciousness which illumines its own functioning. Thus perfection requires a shift from the gross (the pearl shell) to the subtle (the pearl), then from the subtle to the subtlest (the *adhiṣthān kuṭāsth chetan*). This process begins with the mind becoming 'calm' and passive. Only the desire to meet with Braham (*mumukshutvā*) should remain. All other impure *vāsnā*-s are to be removed. Now one prepares and offers the delicacies, stringing pearls of love on the necklace of devotion. The thread that holds the necklace together is Pārbraham[2]. The pearls are the purity, virtues and profound contemplation that have been cultivated in the mind. The Gurū is the one who bores into the 'pearl' of the mind, enabling the thread of Pārbraham to enter. Devotional 'love' motivates the creation of the necklace, rather than the desire for *moksh* per se. Having purified oneself, having adopted and made firm all the

[1] Alternatively both Mahant Gaṇeshā Singh Jī and Mahant Surjīt Singh Sevāpanthī interpret the three gems to refer to *vairāg*, *brahamgyān* and *sravaṇ-manan-nidhidyāsan* respectively, having considered the meaning of the component terms for each precious stone.

[2] In fact this is a common metaphor for Braham as the *antaryāmī*, the witness within each and every Jīva's mind.

practices described, having sought total refuge in Parmātmā, all that is left for is the 'glance' with which the love-imbued one immerses into the Beloved. When the necklace has been made she who adorns it is forever liberated.

The metaphorical language of delicacies and jewels is inherently aesthetic. These are fine, rare and priceless things that only the great can experience. Their beauty and value are acknowledged through expressions of enjoyment and ecstasy. Indeed the role of ecstasy in mystical experience is well documented whether it is the quasi-erotic poetry of the Vaishṇav Saints, the absolute divine beauty of Allah revealed in creation for Ibn 'Arabī, or the night of union between lovers in Gurbāṇī. Sant Harinām Singh[1], a Nirmalā from the early 20th Century, draws upon the aesthetic sophistication of *ras* and *bhāv* contained within the Rāg system to describe the Beloved:

ਤੂੰਹੀਂ ਕਾਨੜਾ ਪੂਰੀਆ ਅਤੇ ਸੋਰਠ ਤੂੰਹੀਂ ਮੇਘ ਹਿੰਡੋਲ ਸ੍ਰੀਰਾਗ ਬਨਿਓਂ ।
ਤੂੰਹੀਂ ਦੀਪਕੀ ਪੂਰਬੀ ਰਾਗ ਸਾਰੰਗ ਤੂੰਹੀਂ ਜੋਗ ਤੇ ਸੂਹੀ ਸੁਹਾਗ ਬਨਿਓਂ ॥

(From) You have there is Kānrā, Pūrīyā and Soraṭh,
You have made Megh, Hinḍol and Srīrāg
(From) You there is Dīpakī, Pūrbī, Rāg Sārang,
You have made Sūhī Suhāg and Jog

Harinām Rāmāyaṇ, Ātmā Kā Lakhaṇ

The devotional relationship the lover forms with the Beloved is founded upon the aesthetic of *ras*. The seeker has adorned her self with the 'sixteen embellishments' of purity and virtue. Her Beloved is the source of all that is sublime, evoking a devotional *ras* that is both captivating and intoxicating. Bhāī Gurdās Jī adopts the language from the heartland of *bhakti*, Braj Bhasha, to evocatively convey this all consuming *prem-ras*:

ਘਟਾ ਘਨਘੋਰ ਮੋਰ ਚਾਤ੍ਰਿਕ ਰਿਦੈ ਉਲਾਸ ਨਾਦ ਬਾਦ ਸੁਨਿ ਰਤਿ ਘਟੈ ਨ ਕੁਰੰਗ ਕੀ ॥
ਤੈਸੇ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਰਸਾਲ ਸੰਤ ਘਟਤ ਨ ਤ੍ਰਿਸਨਾ ਪ੍ਰਬਲ ਅੰਗ ਅੰਗ ਕੀ ॥

[1] His two works *Harinām Rāmāyaṇ* and *Harinām Bilās* have recently been published for the first time. The above quotation is taken from his abbreviated poetic rendition of the Rāmāyaṇ in which he focuses upon the *adhyātamic* elements within the narrative.

As the heart of the peacock and chatrik becomes joyous when seeing the mass of dense rain clouds, and as the deer loves listening to the sound of music;
In the same way the Saint is so impassioned by that sweet taste of devotion for the Beloved that his thirst does not decrease but intensifies, and resides in each and every part of his body

Bhāī Gurdās Jī, *Kabit 424*

75. Justice

ਪ੍ਰਸ਼ਨ

੧. ਹਿਕ ਸਾਈਂ ਲੋਕ ਮਿਲਾਪੀਆਂ ਤਾਈਂ ਵਿਚ ਨਿਆਏਂ ਦੇ ਵਰਤਦੇ ਹੈਨਿ ।
੨. ਅਤੇ ਹਿਕ ਸਾਂਈ ਲੋਕ ਨਿਆਉਂ ਮਿਲਾਪੀਆਂ ਊਪਰ ਨਹੀਂ ਰਖੇਂਦੇ ।
੩. ਵਾਸਤਾ ਕਿਆ?

Question

1. There are some holy men who keep social intercourse with their followers based upon His justice.
2. There are other holy men who do not uphold justice with their followers.
3. What is the relationship?

ਉਤਰ

੧. ਨਿਆਉਂ ਕਰਨਾ ਸਿਫਤ ਕੁਲ ਮਾਲਕ ਦੀ ਹੈ ।
੨. ਸੇਵਕ ਦੀ ਨਹੀਂ ਇਸੇ ਪਰ ਸਾਖ ਹੈ: *ਤੇਰੇ ਲਾਲੇ ਕਿਆ ਚਤੁਰਾਈ ॥ ਸਾਹਿਬ ਕਾ ਹੁਕਮੁ ਨਾ ਕਰਣਾ ਜਾਈ ॥*
੩. ਅਰਥ ਇਹੁ ਜੋ ਵਜ਼ੀਰ ਤਾਈ ਆਪਣਾ ਹੁਕਮੁ ਡਿਤਾ ਹੈ ਪਾਤਸ਼ਾਹ ।
੪. ਪਰ ਪਾਤਸ਼ਾਹ ਦੇ ਗੁਲਾਮੁ ਤਾਈਂ ਸਭ ਕੋਈ ਗੁਲਾਮ ਕਰ ਨਹੀਂ ਬੁਲਾਂਵਦਾ ।
੫. ਭਾਈ ਕਰ ਬੁਲਾਂਵਦਾ ਹੈ ।
੬. ਜੋ ਗੁਲਾਮੀ ਦੇ ਭਾਉ ਕਰ ਸਭੇ ਗੁਲਾਮ ਪਾਤਸ਼ਾਹੁ ਦੇ ਹੈਨਿ ।
੭. ਅਰ ਪਾਤਸ਼ਾਹ ਕਹਿੰਦਾ ਹੈ ਗੁਲਾਮੁ! ਪਾਣੀ ਲਿਆਉ ।
੮. ਸੋ ਪ੍ਰਵਾਨ ॥ ੭੫ ॥

Answer

1. It is the appreciation of the Lord of the entire Universe to uphold justice.
2. This servant is not of these, but the teaching is:
'What cleverness can Your servant try with You?

O my Lord and Master, I cannot carry out the Hukam, Your Command.'[1]

3. Meaning this, that a Vazīr only looks to the King for his order.
4. But to the slave of the King, no one else can send any summons,
5. Who is summoned for by the King as 'O Brother'.
6. For the one maintaining the slavery of devotion, all are slaves of the King.
7. And the King is speaking 'Slave! Fetch water'
8. Thus that is acknowledged.

Commentary

How important is it for the Saint to uphold justice among the Lord's adherents? Bhāī Dyā Rām describes the two approaches that he has encountered. Justice means both to uphold and to convey the *hukam* of Parmātmā. It is not morality alone, but the propagation of the means by which one can end bondage and suffering (the *hukam*)[2]. The answer explains that to maintain Parmātmā's *hukam* is a great form of praise in itself.

What produces these differences in approach between holy men? In a royal court the King is attended to by two people, the slave and the Vazīr (minister). The Vazīr understands that his adherence to the Lord's *hukam* is the mark of his favourable status and importance. For anyone else to obey the *hukam* as he does

[1] Srī Gurū Nānak Dev Jī, *Rāg Mārū p.991*

[2] On the issue of moral conduct Srī Gurū Arjan Dev Jī has explained in *Srī Sukhmanī Sāhib* that the knower of Braham is absolutely perfect, untouched by desire or ignorance:

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ ॥ ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ ॥

The knower of Braham is always untouched (by Māyā), just as the lotus is untouched by water

Similarly the sixty second *salok* in the fourth chapter of *Naishkarmya Siddhi*, cited in both *Vedāntsāra* and *Pañchdashī*, presents the same teaching in no uncertain terms:

बुद्धाद्वैतसतत्त्वस्य यथेष्टाचरणं यदि । शुनां तत्त्वदृशाञ्चैव को भेदोऽशुचिभक्षणे ॥

If a knower of Oneness (Advaita) were to act without moral restraint, then what would be the difference between him and a dog that eats impure things?

would be a threat to his privileged status. This is the mindset of the first type of holy man. The slave is different. He is without the hierarchical sensibility of the Vazīr. In his humility he is only accountable to and focused upon his Lord. The slave understands the *hukam* in terms of devoted and humble servitude. In his eyes, all are slaves of the Lord. When the Lord presents his command ('slave, fetch water') he recognises it as an order for all, equally. This is the preferable mindset of a holy man.

76. The Camel-like Mind

ਪ੍ਰਸ਼ਨ

੧. *(ਮਨ ਕਰਹਲਾ ਅਤਿ ਨਿਰਮਲਾ ਮਲ ਲਾਗੀ ਹਉਮੈ ਆਇ)* ਨਿਰਮਲ ਨੂੰ ਮੈਲ ਲਗੀ ਕਿਉਂ ਕਰ ਕਹਾ?
੨. ਅਰ ਕਰਹਲਾ ਕਿਸ ਨਮਿਤ ਕਹਾ?

Question

1. '*O camel-like mind, you were once very pure; the filth of ego has now attached itself to you.*'[1] Why is it said that filth has been applied to the pure?
2. And for the sake of whom is it said that they are camel-like?

ਉਤਰ

੧. *ਜਿਨ ਰਚ ਰਚਿਆ ਪੁਰਖ ਬਿਧਾਤੇ ਨਾਲੇ ਹਉਮੈ ਪਾਈ ॥ ਜਨਮ ਮਰਣ ਉਸ ਹੀ ਕਉ ਹੈ ਰੇ ਓਹਾ ਆਵੈ ਜਾਈ ॥*
੨. ਪਰ ਨਿਰਮਲ ਹੋਵਣ ਜੋਗ ਹੈ ।
੩. ਸਾਧ ਸੰਗਤ ਕੋ ਮਿਲਕੈ ।
੪. ਜਿਉਂ ਲੋਹੇ ਥੀਂ ਆਰਸੀ ਹੈ ।
੫. ਅਰ ਕਰਹਲਾ ਜੋ ਕਹਾ ਹੈ, ਇਸ ਵਾਸਤੇ ਮੋਹ ਰੂਪੀ ਮੁਹਾਰ ਕਰ, ਤੁਛ ਭੋਗਾ ਸਾਥ ਅਟਕ ਰਹਿਆ ਹੈ, ਏਡਾ ਬਲੀ ।
੬. ਅਰਿ ਉਨ੍ਹਾਂ ਭੋਗਾਂ ਕੋਲੂੰ ਏਡਾ ਦੁਖ ਪਾਂਵਦਾ ਹੈ ।
੭. ਜੋ ਊਠ ਵਾਂਗੂੰ ਪਇਆ ਅਰੜਾਇੰਦਾ ਹੈ ।
੮. ਪਰ ਮੋਹ ਕਰ, ਜੋ ਦਿਲੋਂ ਨਿਬਲ ਹੋਇ ਗਇਆ ਹੈ ।
੯. ਸੁ ਆਪ ਤਾਈਂ ਛੁੜਾਇ ਨਹੀਂ ਸਕਦਾ ।
੧੦. ਜੇ ਇਸਨੂੰ ਕੋਈ ਕਹੇ ਮੂਰਖ! ਛੋਡ ਦੇਇ ਇਸ ਬਲਾਇ ਨੂੰ, ਕਿਉਂ ਦੁਖ ਪਾਉਂਦਾ ਹੈ ।
੧੧. ਦਿਲ ਵਿਚ ਪਾਇ ਰਖਦਾ ਹੈ ਵਾਗੂੰ ਊਠ ਦੇ ਮੂਰਖ, ਆਪਣੇ ਕਾਰਜੋਂ ।
੧੨. ਇਹ ਤਾਂ ਮੈਨੂੰ ਮਾਰੇ, ਭਾਵੇਂ ਕਹੇ, ਮੈਂ ਭੀ ਇਸਨੂੰ ਸਮੇਂ ਪਾਇ ਮਾਰਾਂਗਾ ॥ ੭੬ ॥

[1] Srī Gurū Rām Dās Jī, *Rāg Gaurī p.234*

Answer

1. '*Purakh the Creator formed your form and you have obtained ego; Birth and death both occur to that (Jīva) alone who come and go.*'[1]
2. But this mind is capable of purification,
3. By joining the congregation of Saints.
4. As iron becomes mirror when polished.
5. And the description of being camel-like is said for the sake of the infatuated one as a '*muhār*' (the rope that controls the Camel), that 'your enjoyment met with hindrance, sacrifice this much'.
6. From those enjoyments too much pain and suffering are inflicted.
7. And that one is crying like a camel in distress.
8. But due to that infatuation he has turned weak at heart.
9. He cannot make himself free.
10. If anyone says to him 'Fool! Abandon your affliction, why do you inflict such suffering?
11. Due your own actions, what you have obtained and placed in the heart resembles foolishness.'
12. He may say, 'this may destroy me but I will also destroy this affliction at the right moment'

Commentary

Bhāī Dyā Rām notes a statement of Srī Gurū Mahārāj that appears to contradict what has been taught in this dialogue. How can it be that the mind was once pure but has become impure through the acquisition of ego? The teaching so far has been that the mind is impure by its very nature. Bhāī Aḍaṇ Shāh contextualises the first quotation with another from Gurbāṇī to illustrate its real meaning. Through Purakh (Īshvar) the form of the mind came into being, whereas individuation exists from the sense of 'I am-ness' or *haumai*. This impurity can be removed by reversing consciousness back into its condition of *nirmal* purity. Only through self-effort and the company of the Sādh Sangat can this process be accomplished. Remember that the focus of the question and the opening quotation is the mind or *man* and not the Ātmā. Therefore, through great effort the mind when cleansed of its impurity becomes 'mirror-like'. The meaning of this

[1] Srī Gurū Arjan Dev Jī, *Rāg Mārū p.999*

metaphor is that just like a mirror, the purified mind reflects none of its own qualities but only those of that which is 'looking', meaning the witnessing (*sākshī*), illuminating consciousness (*svāprakāsh*) of Ātmā. Srī Gurū Jī has explained that:

ਗਿਆਨੀਆ ਕਾ ਇਹੁ ਮਹਤੁ ਹੈ ਮਨ ਮਾਹਿ ਸਮਾਨਾ ॥
ਹਰਿ ਜੀਉ ਕਾ ਮਹਲੁ ਪਾਇਆ ਸਚੁ ਲਾਇ ਧਿਆਨਾ ॥
ਜਿਨ ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਜੀਤਿਆ ਜਗੁ ਤਿਨਹਿ ਜਿਤਾਨਾ ॥

The great sign of the Knowers is that they are always situated within the mind
They have obtained the house of the Lord by remaining ever fixed within Truth
Through the Gurū they have conquered the world by conquering their minds

Srī Gurū Amar Dās Jī, *Rāg Mārū p.1089*

To whom and in what condition does the term 'camel-like' apply? The author directs this teaching at anyone who requires a '*muhār*', the rope tied through the nose of a camel to control its movements. For the camel-like mind ensnared in infatuation (*moh*), sensual enjoyments produce countless hindrances. Like a camel in distress, this type of mind reacts with exaggerated complaints when it meets with its own inevitable suffering. Yet it is also too weak at heart to change its own behaviour. It represents the epitome of foolishness, caught in a vicious circle of suffering that it has created for itself. Even if rebuked, having its very nature explained to itself, that mind responds with procrastination and the retort that 'at the right time I will destroy it'. This is the nature of the 'camel-like mind'.

77. The Teaching is the Body of the Saint

ਸਾਖੀ
੧. ਹਿਕ ਜਗਿਆਸੀ ਪੈਰ ਸੰਤ ਜਨਾ ਦੇ ਮਲੇਂਦਾ ਆਹਾ ਬਿਸ੍ਰਾਮ ਵਿਖੇ ।
੨. ਉਸੇ ਵੇਲੇ ਤਲੀ ਪੈਰਾਂ ਦੀ ਆਪਣੀ ਅਖੀਂ ਉਤੇ ਲਈ ਉਸ ।
੩. ਜਡਾਂ ਸੰਤ ਜਨ ਉਠ ਬੈਠੇ, ਤਡਾਂ ਕਹਿਓਨੇ, ਇਹ ਸਿਖਿਆ ਹਈ, ਇਸਥੂਲ ਸਰੀਰ ਦੀ ਸੇਵਾ ਚੇਤਨ ਦੀ ਪ੍ਰਸੰਨਤਾ ਵਾਸਤੇ ।
੪. ਜੇ ਕੋਈ ਅਸਲ ਸੇਵਾ ਅਰ ਅਸਲ ਪ੍ਰਸੰਨਤਾ ਦੀ ਚਾਹ ਰਖਦਾ ਹੋਵੇ, ਸੋ ਵਚਨ ਉਨਾਂ ਦੇ ਧਾਰੇ ।
੫. ਜੋ ਸਰੀਰ ਸੰਤ ਜਨਾਂ ਦਾ 'ਵਚਨ' ਉਨਾਂ ਦਾ ਹੈ ।
੬. ਇਸ ਬਿਨਾਂ ਮਾਰਗ ਨਹੀਂ ॥ ੭੭ ॥

Sākhī
1. One seeker was rubbing the feet of a Saintly person during his repose.
2. At the same time he placed his gaze upon the bottom of his feet
3. The Saintly person at once got up and said to him 'the spiritual teaching for you is this that the service to the gross body brings happiness to the consciousness of the seeker'
4. If anyone aspires to practice pure (true) service and obtain pure (true) pleasure, he may adopt and practice their spiritual teachings.
5. The body is of a Saint and the spiritual teaching is for such seekers.
6. Without this conviction one cannot have a real path to tread.

Commentary

For the disciple, to serve the Saint in the spirit of total humility (*dāsyabhāv*) becomes the ideal practice. It cultivates devotion, surrender and selflessness. In the teaching story the disciple spontaneously performs *pādsevan* of his *gurdev*, one of the nine forms of devotional worship. He obtains the purest pleasure from adoring those lotus feet in a spirit of total submission. The act demonstrates the ideal relationship between the seeker and Saint. Srī Gurū Jī has explained:

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥
ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥

O Lord, the Inner Knower, the Creative Purakh, fulfil my yearning
Servant Nānak requests for the bliss of making me the dust of the Saints feet

Srī Gurū Arjan Dev Jī, *Sohilā p.13*

ਚਰਨ ਸੰਤਨ ਕੇ ਮਾਥੇ ਮੇਰੇ ਊਪਰਿ ਨੈਨਹੁ ਧੂਰਿ ਬਾਂਛਾਈ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਮਿਲੀਐ ਪ੍ਰਭ ਨਾਨਕ ਬਲਿ ਬਲਿ ਤਾ ਕੈ ਹਉ ਜਾਈ ॥

I place my forehead at the feet of the Saints and my eyes desire their dust
Says Nānak, through this blessing the Lord is met with and I am sacrificed

Srī Gurū Arjan Dev Jī, *Rāg Sārang p.1207*

What does the dust of the Saint's feet signify? In a famous section of *Srīmad Bhāgvat Purāṇa*, Srī Rādhā intoxicated by her pining and supreme devotion for her

beloved Srī Krishṇa is met by Uddhav, the Lord's friend. He has been sent to appease the Gopīs' sense of anxious separation by conveying to them messages from Srī Krishṇa himself. During these interactions Uddhav is suddenly awoken to the spiritual status of the cowherder girls. Spontaneously he desires to become the dust of their feet, thus marking the culmination of his prior devotional practice:

आसामहो चरणरेणुजुषामहं स्यां वृन्दावने किमपि गुल्मलतौषधीनाम् ॥

'Oh when will I be fortunate enough to be born as a plant or blade of grass in Vrindāvan so that I may obtain the foot dust of the Gopīs on my head?'

Srī Bhāgvat Purāṇa, 10.47.61

Commentating on this verse, Paṇḍit Ananta Dās Bābā Jī explains that developing this sentiment is not the aim of Uddhav's *sādhana*. The dust from the feet of great Saints *is* his *sādhana*. One should develop the same fervent desire for the dust from those feet for this practice produces true *bhakti*.

In the teaching story the Saint explains that service to the gross body can only bring pleasure to those of purified intelligence. Impure intelligence is characterised by the various *anartha*-s, the unwanted desires, attachments, ignorance, et cetera. When impure the pleasure that one seeks is inherently false. Whatever pleasure is sought by pure (*asal*) intelligence is by its very nature pure. Likewise whatever service is performed is desireless. Therefore in this condition of purity the 'teaching' arises spontaneously just like Uddhav's realisation. All of this arises from serving the Saint. Thus the body of the Saint provides the 'teaching', meaning the opportunity for seekers to obtain absolute purity:

ਸੰਤਹ ਚਰਨ ਮਾਥਾ ਮੇਰੋ ਪਉਤ ॥ ਅਨਿਕ ਬਾਰ ਸੰਤਹ ਡੰਡਉਤ ॥
ਸੰਤਹ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥ ਸੰਤਹ ਦਰਸੁ ਪੇਖਿ ਪੇਖਿ ਜੀਵਾ ॥
ਸੰਤਹ ਕੀ ਮੈਰੇ ਮਨਿ ਆਸ ॥ ਸੰਤ ਹਮਾਰੀ ਨਿਰਮਲ ਰਾਸਿ ॥

I bow my head to the feet of the Saints, and repeatedly perform salutatory prostrations
I drink the water that I have used to wash the feet of the Saints
I live to have the sight of the Saints
My hopes rest with the Saints, the Saint is my pure wealth

Srī Gurū Arjan Dev Jī, *Rāg Rāmkalī p.889*

78. Arrogance

ਸਾਖੀ
੧. ਹਿਕ (ਆਮਲਗੀਰ) ਅਮਲ ਕਰਨ ਵਾਲਾ ਰਾਤ ਦੇ ਸਮੇਂ ਵਿਚ ਟੁਰ ਪਇਆ ।
੨. ਉਸਦੇ ਮਨ ਇਹੁ ਗੁਮਾਨ, ਜੋ ਮੈਂ ਨਾਲ ਕਿਸੇ ਦੇ ਬੁਰਾ ਨਹੀਂ ਕੀਤਾ ।
੩. ਸੋ ਆਹਾ ਭੀ ਭਲਾ ਲੋਕ ਆਮਿਲ ਇਨਸਾਨੀ ।
੪. ਪਰ ਉਸਨੇ ਆਪਣੇ ਉਤੇ ਗੁਮਾਂਨ, ਭਲਿਆਈ ਦੇ ਫਲ ਦਾ ਕੀਤਾ, ਜਿਸ ਕਰਕੇ ਘੋੜੇ ਊਠ ਅਸਬਾਬ ਗਵਾਇ ਬੈਠਾ ।
੫. ਪਿਛੇ ਸੋਝੀ ਪਈਓਸ, ਆਪਣੇ ਗੁਮਾਨ ਥੀਂ ਪਛੋਤਾਵਾ ਆਇਆ ।
੬. ਤਡਾਂ ਸਭੋ ਕਛ ਵਲਾਇ ਢਹਿਆ - *(ਆਪਸ ਕਉ ਜੋ ਭਲਾ ਕਹਾਵੈ ॥ ਤਿਸਹਿ ਭਲਾਈ ਨਿਕਟਿ ਨ ਆਵੈ ॥)* ॥ ੭੮ ॥
੭. ਸਾਖੀ ॥ ਹਿਕ ਸਮੇਂ ਸੰਤ ਜਨ ਕੀੜਾ ਲੁੜ੍ਹਦਾ ਦੇਖਿਆ ਪਾਣੀ ਵਿਚ ।
੮. ਆਪਣੀ ਹਥੀਂ ਬਾਹਰ ਕਢ ਸੁਟਿਆ ।
੯. ਅਤਿਅੰਤ ਦੁਖ ਵਿਚ ਉਹ ਕੀੜਾ, ਸੁਖ ਨੂੰ ਤਤਕਾਲ ਪ੍ਰਾਪਤਿ ਹੋਇਆ ।

Sākhī
1. One person who practiced discipline (a highly moral person) set on a journey one night.
2. There was arrogance in his mind that he had not harmed anyone and that he had not been around anyone wicked.
3. His discipline was also to ensure the humane welfare of people.
4. But the fruit of this effort was purely that of arrogance, as a result of which he lost the horses and camels along with his baggage.
5. After this he came to his senses and began to repent for his pride.
6. Thus the cause of his arrogance fell away – *'Of those who claim to act virtuously, goodness does not come near to them'*[1]
7. An anecdote providing evidence – on one occasion a saintly person saw that a worm was floating in the water.
8. With his own hands he drew it out for its own safety.
9. The worm that was suffering greatly instantly acquired happiness.

Commentary

This narrative illustrates the potential dangers faced by anyone beginning to tread the spiritual path. It enlarges upon Srī Gurū Amar Dās Jī's statement in *Anand Sāhib* about the need for constant vigilance. The seeker should examine the

[1] Srī Gurū Arjan Dev Jī, *Srī Sukhmanī Sāhib p.278*

motivations for why religious stipulations are being performed. The kind of individual described in this answer is one who has become ensnared in their own understanding of *dharamic* stipulations. The codes of conduct (*maryādā*) established by mystical traditions are never ends in themselves but a means to a deeper, more profound level of experience. As soon as the ego begins to distort rules of conduct into self-serving rewards, then those stipulations have been transformed into shackles on *adhyātamic* progress. The *Āmalgīr*'s apparent concern for human welfare clearly fuels his sense of superiority. The result is that he loses everything he had brought with him on his journey. Although he eventually recognises the need for humility, it is too late and he must begin his (*adhyātamic*) journey all over again. In contrast to this example, the goal of such codes of conduct is demonstrated at its most innocuous in the second example. Something many people would not even care to notice, a worm drowning in water, is removed by a Saint out of a deep-rooted sense of compassion. Wherever there is suffering the Saint acts to relieve it. The focus is placed entirely upon the recipient, not on the consequences for the one who chooses to act. This is the only mindset with which to practice any *dharamic* stipulation.

79. The Assistance of the Sādh Sangat

ਪ੍ਰਸ਼ਨ
੧. ਇਕ ਜਨ ਨੇ ਪ੍ਰਸ਼ਨ ਕੀਤਾ ।
੨. ਜੋ ਸਹਾਇਤਾ ਸਾਧ ਸੰਗਤ ਦੀ ਏਵੇਂ ਹੀਂ ਹੋਂਦੀ ਹੈ ਕਿਉਂ?

Question
1. One person asked a question;
2. 'Why is it that the assistance only happens through the Sādh Sangat?'

ਉਤਰ
੧. ਪ੍ਰਸੰਨਤਾ ਪੂਰਨ ਜਨਾਂ ਦੀ ਤਤਕਾਲ ਦੁਖੀ ਜੀਆਂ ਨੂੰ ਪੂਰਨ ਸੁਖ ਪਦ ਪ੍ਰਾਪਤ ਕਰੇ ਭੀ ਅਸਚਰਜ ਨਹੀਂ ।
੨. ਪਰ ਨੇਤ ਮਾਰਗ, ਬਚਨ ਕਾ ਸ੍ਰਵਨ ਹੈ, ਸਾਧ ਸੰਗਤ ਵਿਚੁੰ ।
੩. ਜੋ ਭਲਿਆਈ ਬੁਰਿਆਈ ਦੀ ਪਛਾਣ ਪਾਇਕੈ ਗ੍ਰਿਹਣ ਤਿਆਗ ਕਰ ਸੁਧਤਾ ਪਾਵੈ ।
੪. ਸੋਈ ਸਹਾਇਤਾ ਕਾ ਰੂਪ ਹੈ ॥ ੭੯ ॥

Answer
1. Indeed it is not surprising that those who are suffering can obtain immediate and complete happiness from people who know supreme joy.
2. But this is the eternal path, obtained by listening to the instruction within the Sādh Sangat.
3. Causing the recognition of badness by having it set against goodness, and discarding it to obtain purity.
4. That is the very form of assistance.

Commentary

Bhāī Aḍaṇ Shāh answers the question with another – why is it considered astonishing that complete happiness can only be obtained from those who already know it? If any individual wished to understand how to fly a plane, the only person qualified to teach them would be a pilot. Learning from a cyclist could have potentially disastrous consequences! The assistance of the Sādh Sangat is threefold. Firstly it places the seeker on the path to the '*net*' meaning the *nityā* or eternal. Only the absolute truth (Braham) is eternal and unchanging, unaffected by both time (*akāl*) and space (*avināsh*). How does attending the Sādh Sangat enable the seeker to meet with this path? It provides the opportunity to listen to the instruction of the *knowers*, the only ones qualified to instruct. By meditating upon the teaching the seeker is forced to recognise his flaws. As Srī Gurū Jī has explained:

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

Through contemplation awareness arises in the antaḥkaraṇ
Through contemplation purity exists in all conditions

Srī Gurū Nānak Dev Jī, *Srī Japujī Sāhib, pauri 13*

Thus the threefold practice of *sravaṇ*, *manan*, and *nididhyāsan* is adopted through the Sādh Sangat. Only by contemplating (*manan*) the teaching can profound 'awareness' or *nididhyāsan* arise. Only through contemplation can one realise that pure consciousness pervades the three *bhavaṇ*-s or states – *jāgrat*, *svapna*, and *sukhopati*. A further form of contemplation is also invoked by the Sādh Sangat for it possesses a mirror-like quality. The company of the virtuous presents the seeker with an immediate awareness of his or her own flaws and weaknesses. Without any effort the behaviour of a Saint can be a great form of teaching. How

can anyone attempt to measure the greatness of that[1]! One can learn invaluable teachings from simply witnessing how the Saint engages with the world around him – his sense of compassion, his incredible patience, his strength and love. Acting upon these forms of contemplation the individual obtains inner and outer purity. In this sense this is the supreme form of 'assistance'.

80. Praise in the Heart

ਸਾਖੀ
੧. ਹਿਕ ਸਾਧ ਬਹੁੰ ਮੁਦਤ ਸੰਤ ਜਨਾ ਦੀ ਟਹਿਲ ਅੰਦਰ ਰਹਿਆ ।
੨. ਤਡਾਂ ਮਿਹਰਬਾਨੀ ਕੀ ਅਰਦਾਸ ਕੀਤੀਓਸ ।
੩. ਉਤਰ ਹੋਇਆ ਮੁਖ ਦੁਆਰੇ ਕਹਿਣਾ ਹਾਸੀ ਹੋਂਦੀ ਹੈ ।
੪. ਸਿਫਤ ਦਿਲ ਦੀ ਪਰਵਾਨ ਅਤੇ ਕਬੂਲ ਹੈ ॥ ੮੦ ॥

Sākhī
1. One Sādhū remained for a long time in the service of a Saint.
2. Then he made a request for compassion.
3. The answer was given: 'If uttered through the mouth such a thing is ridiculous,
4. A praise through the heart is promptly accepted'

Commentary

The Sādhū makes a request for compassion from the Saint, to which the Saint explains 'make the request within your heart, not with your mouth'. Thus never underestimate the capacity of the Saint to recognise your inner-condition and to understand what it is you truly desire. If the seeker holds a sincere desire to be freed from suffering, this will arise within 'the heart' meaning that there will be conviction, sincerity and devotional surrender. A deeply held sentiment will always be apparent through his or her actions. This sentiment cannot arise from a mere articulation of the intellect. Nor can it arise when there is an expectation that service to the Saint alone can secure release. A true seeker of Brahamgyān must reject *karamkāṇḍ* religiosity in which one thinks in terms of 'I've given you this much, you give me this in return'.

[1] It is for this reason that Srī Gurū Arjan Dev Jī considers written forms of knowledge such as the Vedas inadequate.

81. Life of *Fakīrī*

ਸਾਖੀ
੧. ਹਿਕ ਸਾਧ ਹਾਜ਼ਰ ਸ਼ਾਹ ਨੂੰ ਕਹਿਆ ਸਾਹਿਬ ਜੀਵੇ! ਫਕੀਰੀ ਰੁਖੀ ਸਿਲ ਹੈ ।
੨. ਉਤੇ ਇਸਦੇ ਠਹਰਾਉ ਭੀ ਬਹੁਤ ਅਓਖਾ ਹੈ? ॥

Sākhī
1. One Sādhū uttered to Hāzar Shāh, 'Sāhib, a Fakīr's life is like a dry rock'
2. 'Is it very difficult to maintain stability on it'?

ਉਤਰ
੧. ਅਗੋਂ ਆਖਿਉਸ ਮੀਆਂ ਜੀ! ਜਿਭ ਨੀਹਿ ਲਾਇ ਡਿਠੀ ਨਹੀਂ ਤਾਂ ਏਜੇਹੀ ਮਿਠੀ ਅਤੇ ਚਿਕਨਾਈ ਵਾਲੀ, ਹੋਰ ਚੀਜ ਕਾਈਂ ਨਹੀਂ ।
੨. ਜਿਵੇਂ ਰਸੁ ਇਸਦਾ (ਬੇਮਿਸਾਲ ਹੈ) ।
੩. ਤਿਵੈਂ ਠਹਿਰਾਉ ।
੪. ਉਤੇ ਇਸਦੇ ਸੱਚੇ ਦਿਲ ਵਾਲੇ ਦਾ ਹੋਂਦਾ ਹੈ ॥ ੮੧ ॥

Answer
1. Further Mīān Jī replied, 'when he does not make such a perception, other sorts of sweet and oily things cease to exist
2. When *ras* is derived from this practice (unmatched),
3. Then in this manner there is stability.
4. The one who adheres to this possesses a pure heart!

Commentary

The rock metaphor typifies initial experiences of *fakīrī*, the impoverished life of a Sādhū. A rock rarely has a flat horizontal surface. Finding a stable posture that can be held for some time is difficult. Furthermore, the surface is very uncomfortable for bottoms used to cushions! Inevitably, one beginning to perform *sādhana* on a rock will find it impossible to gain stability. In the same way, the question assumes the *fakīrī* lifestyle to cause a similar instability in terms of inner poise. Adopting this lifestyle in a body that is driven to hanker for all that is the very opposite of *fakīrī* will undoubtedly bring psychological conflict. How is this overcome? The answer of the Sufi conveys the missing element – the emotional and devotional component. The first sentence explains that both discomfort and instability arise from one's subjective perception only. The life of *fakīrī* requires an immediate and sustained reorientation of perception. No longer is pleasure caused by 'sweet and oily' things, the enjoyments derived from sensory experience, but instead from the *ras* or alluring flavour of purity and detachment.

82. Abide by the Order

ਸਾਖੀ

੧. ਹਿਕ ਹਿਕ ਜਗਿਆਸੀ ਇਹ ਭਾਵਨੀ ਰਖਦਾ ਆਹਾ ।
੨. ਜੋ ਸਤਿਗੁਰਾਂ ਦੀ ਆਗਿਆ ਮਹਿ ਹੋਇ ਵਰਤੀਏ ।
੩. ਤਿਸਨੋ ਸੰਤਾਂ ਆਗਿਆ ਕੀਤੀ, ਕਹੀ ਲੈਕੇ ਘਾਣੀ ਚੂਨੇ ਦੀ ਵਿਚ ਵੜ ।
੪. ਤਡਾਂ ਤੇਲ ਲਾਵਣ ਲਗਾ ਸਾਧ ਜੰਘਾਂ ਨੂੰ, ਡਰ, ਖਾਰਸ਼ ਦੇ ਕੋਲੂੰ ।
੫. ਦੇਖ ਕੈ ਸਾਈਂ ਲੋਕ ਆਪ ਕਹੀ ਲੈ ਕੇ ਵੜ ਗਏ, ਵਿਚ ਘਾਣੀ ਚੂੰਨੇ ਦੇ ।
੬. ਵਾਸਤੇ ਡਿਖਾਵਣ ਜਗਿਆਸੀ ਦੇ, ਆਗਿਆ ਮੰਨਣ, ਪੂਰਾ ਨਿਰਬਾਹ ਤਾਂ ਹੋਵੈ, ਜਡਾਂ ਤਨ, ਮਨ, ਆਪਣੇ ਕੋਲੂੰ ਲੰਘ ਖੜੋਵੈ ।
੭. ਦੂਜਾ ਇਹ ਦਿਖਾਯਾ ਜੋ ਸਿਵਾਇ ਹੁਕਮ ਸਾਹਿਬ ਦੇ, ਇਸਨੂੰ ਕੁਝ ਨਹੀਂ ਪੋਂਹਦਾ ।
੮. ਫੇਰ ਸੰਤ ਕਹੀ ਲੈ ਕੇ ਥੰਮੇ ਛਤ ਦੇ ਅੱਧ ਵਿੱਚ ਵਾਲੇ ਦੀ ਖੁਰਸੀ ਪਟਣ ਲਗੇ ।
੯. ਤਾਂ ਇਤਨੇ ਤਾਈਂ ਪਹੁਤੇ, ਥੰਮਾ ਛਤ ਕੰਨੂ ਖਲਾਸ ਹੋਇ ਗਇਆ ।
੧੦. ਅਤੈ ਛਤ ਬਿਨਾਂ ਥੰਮੇ ਦੇ ਟਿਕੀ ਹੋਈ ।
੧੧. ਆਪ ਭੀ ਅਤੇ ਕਈ ਸਾਧ ਭੀ ਨਾਲ ਖਲੋਤੇ ।
੧੨. ਪਰ ਜਿਤੀ ਤਾਂਈ ਖਲੋਤੇ ਰਹੇ, ਛਤ ਟਿਕੀ ਰਹੀ ।
੧੩. ਜਡਾ ਬਾਹਰ ਆਏ ਉਸ ਛਤ ਕੋਲੂ ਤਡਾਂ ਛਤ ਢਹਿ ਪਈ ।
੧੪. ਇਹ ਕਉਤਕ ਵਾਸਤੇ ਡਿਖਾਵਣ ਜਗਿਆਸੀ ਦੇ ।
੧੫. ਜੋ ਸਿਵਾਇ ਹੁਕਮ ਸਾਹਿਬ ਦੇ ਮਾਰਣ ਰਖਣ ਵਾਲਾ ਕੋਈ ਨਹੀਂ ।
੧੬. ਯਥਾ ਸਤਿਗੁਰ ਪ੍ਰਮਾਣ ॥
੧੭. *(ਭਾਈ ਮਤ ਕੋਈ ਜਾਣਹੁ ਕਿਸੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਕਰੇ ਕਰਾਇਆ ॥ ਜਰਾ ਮਰਾ ਤਾਪੁ ਸਿਰਤਿ ਸਾਪੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ ਕੋਈ ਲਾਗਿ ਨ ਸਕੈ ਬਿਨੁ ਹਰਿ ਕਾ ਲਾਇਆ ॥ ਐਸਾ ਹਰਿ ਨਾਮੁ ਮਨਿ ਚਿਤਿ ਨਿਤਿ ਧਿਆਵਹੁ ਜਨ ਨਾਨਕ ਜੋ ਅੰਤੀ ਅਉਸਰਿ ਲਏ ਛਡਾਇਆ)* ॥ ੮੨ ॥

Sākhī

1. Each and every seeker upholds the sentiment that,
2. We should adhere to the will of our Satigurū.
3. The Saint directed his disciple to take a spade and dig into lime mortar material for making plaster.
4. The Sādhū, fearing the onset of itching, began to apply oil to his own legs.
5. Seeing this, the Saint took the spade himself and entered into the lime mortar.
6. This action was to show the seekers that a complete substantiated life is only possible with acceptance and compliance to the order, in which the body and mind may become immaterial to us.

7. Secondly this was performed to demonstrate that except Sāhib's order nothing affects him.
8. Then the Saint took the spade and started to dig up the foundation of the pillar supporting the middle of the roof of the building.
9. Within time the pillar detached from the roof,
10. Yet the roof stayed aloft without the pillar.
11. He himself and many other Saints were also found standing there,
12. But for as long as they were standing, the roof remained intact.
13. No sooner did they come outside then the roof instantly collapsed.
14. This miracle was performed in order to inform the seekers.
15. Without the order of Sāhib none can cause death nor remain protected from it.
16. For Satigurū offers proof:
17. *'O Brother, do not think that you have any power, as all act as the Lord causes them to. Old age, death, fever, poison and snakes everything is with the Lord for nothing can touch anyone without the Lord. Says Nānak within your conscious mind meditate on Hari Nām, that shall deliver you in the end.'* [1]

Commentary

The teaching is a further meditation on *hukam*. Bhāī Aḍaṇ Shāh recognises that although every seeker understands the need to surrender to the *hukam* of the Lord, few actually do. Secondly, he teaches that the order given by the true Saint is the *hukam* of Bhagvān. In the example a Saint gives the seeker an order. The seeker prepares to act upon it but hesitates and procrastinates because of concerns about the welfare of his body. Surrendering the maintenance of the gross body to the *hukam* requires a sense of detachment and an ability to distance oneself from sensory experiences. As Srī Gurū Jī has explained, accepting the order marks the end of the *ahankār*, the ego:

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥

[1] Srī Gurū Rām Dās Jī, *Rāg Gaurī p.168*

All are within the Order, none exist outside it
Says Nānak, if one understands the Order, then ahankār has been renounced

Srī Gurū Nānak Dev Jī, *Srī Japujī Sāhib*

To consider oneself independent from the *hukam* of Bhagvān in the objective experience of the gross awake state is an illusion. This is the teaching. One who understands this is said to have renounced the ego, in the sense that the *ahankār* component of the *antaḥkaraṇ* has desisted from associating sensory events with the notion of 'I am the doer'. This is the sign of supreme knowledge. For Brahamgyān to arise the sense of ego identification (*ahambudhi*) remaining within the *tripuṭi* as the independent doer, enjoyer, and knower must be renounced. As Srī Gurū Arjan Dev Jī has explained:

ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਹੰਬੁਧਿ ਤਿਆਗਤ ॥

The Brahamgyanī has renounced the identification of ego with consciousness

Srī Gurū Arjan Dev Jī, *Rāg Gaurī, p.273*

Everything that is encountered henceforth becomes truly 'Thou' or '*Tuhī*'. The reason for the Saint's action was to demonstrate that true existence is to accept and comply with the order, forsaking the absolute validity of mental and physical experience. Only in this way can one become truly *fearless*. Fear of death or *abhinivesh* is one of the five *kleshas* or 'afflictions' that are described in Patañjali:

अविद्याऽस्मितारागद्वेषाभिनिवेशाः क्लेशाः ॥

The Kleshās are Avidyā, Asmitā, Rāg, Dvesh and Abhinivesh

Yog Sūtra 3, Sādhanāpād

The *klesha*-s are the five manners in which the equilibrium of the mind is disturbed; ignorance, I-amness, desire, hatred and fear of death respectively. When unpacked[1] the five afflictions cover the full range of psychological activity. The first two are intellectual; *avidyā* being ignorance and *asamitā* being I-am-ness, the ego. The second two are emotional afflictions with *rāg* meaning attraction, love, attachment and *dvesh* meaning aversion, dislike, hatred. At the instinctual level is *abhinivesh*, the fear of death that drives self preservation. Patañjali adds in *sūtra* nine that the *svarasvāhī* or desire for 'self-preservation' arising from *abhinivesh* is the subtlest of all the afflictions and is found even among some of the wise. To truly comply with the *hukam* is to end *abhinivesh*. Srī Gurū Jī attributes the Jīva's suffering to these five afflictions:

[1] They are extended upon in greater detail over the next few sūtras of the *Sādhanāpād*.

ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਪਰਵੇਸਾ ॥ ਰੋਗ ਸੋਗ ਸਭਿ ਦੂਖ ਬਿਨਾਸੇ ਉਤਰੇ ਸਗਲ ਕਲੇਸਾ ॥

Place the feet of the Gurū within the heart
This destroys all illness, sorrow and pain and removes the five kleshas

Srī Gurū Arjan Dev Jī, *Rāg Devgandhārī, p.531*

In the narrative the behaviour of the Saint compels us to recognise that the result of an action is entirely dependent upon the will of Bhagvān. The Saint digs away the foundation supporting the pillar upholding the roof of the building they are standing in. Even when the pillar has fallen down, the roof remains aloft. The miracle was performed for the sake of teaching that the *hukam* protects those who have entirely surrendered themselves to it. Nothing can happen to anyone without the will of the Lord, as the selected quotation from Gurbāṇī explains.

83. Do the Labour Alone

ਸਾਖੀ

੧. ਹਿਕ ਸਾਧ ਅਗੇ ਸਾਈਂ ਲੋਕ ਦੇ ਬੇਨਤੀ ਅਰਦਾਸ ਮਿਹਰਬਾਨੀ ਦੀ ਕੀਤੀ ।
੨. ਸਾਂਈ ਲੋਕ ਅਗੋਂ ਚੁਪ ਕਰ ਗਏ, ਅਤੇ ਚਿਹਰਾ ਚਾਇ ਚੜਿਉ ਨੇ ।
੩. ਉਪਰੰਤ ਆਖਿਓ ਨੇ ਹਉਲੇ ਜੇਹਾ ।
੪. *(ਆਪ ਗਵਾਈਐ ਤਾ ਸ਼ਹੁ ਪਾਇਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ ॥ ਸਾਖ ॥ (ਕਰ ਦੂਰ ਤੂੰ ਆਪਨੂੰ, ਮਿਹਨਤ ਏਹਾ ਹਿਕ ਕਰ । ਬਿਨ ਹੋਰ ਵਸੀਲੇ ਦਿਲਬਰਾ, ਢੁਕੀ ਨ ਆਵੇ ਘਰਿ)* ॥ ੮੩ ॥

Sākhī

1. One seeker made a request for compassion in front of a Saint (Sādhū)
2. The Saint remained silent with a happy glowing face.
3. The Saint whispered calmly:
4. *Give up yourself, do the labour alone. There are no other means for*

meeting the Beloved.[1]

A teaching:

Remove your sense of 'You' through your own labour.
Without any support other than your Beloved One, end the sadness coming to your home.

Commentary

The answer presents two points. The first is that a seeker should reject the spurious notion that our inner suffering can be removed through the effort of another, no matter how enlightened they are. The 'request' to remove suffering can only be granted within the individual through a process of what Srī Gurū Jī describes as 'giving up' one's self. The second point to recognise is that the Saint upon hearing the request responds with a 'happy glowing face'. The seeker's request prompts neither disappointment nor a response that is dismissive. Instead the Saint acts with the greatest compassion, conveying to the seeker the most essential and necessary advice. The Saint is entirely concerned with removing the suffering within all living beings.

84. The True Tirath Yātrā

ਸਾਖੀ

੧. ਹਿਕ ਸਾਧ ਤੀਰਥ ਜਾਤ੍ਰਾ ਕਉ ਚਲਿਆ, ਸੰਤਾਂ ਪਾਸੋਂ ਵਿਦਾ ਹੋਵਣੇ ਆਇਆ ।
੨. ਸੰਤ ਦਇਆਲ ਦਇਆ ਕਰ ਪੁਛਿਆ, ਭਾਈ ਤੀਰਥ ਪਰਸਨ ਕਾਹੇ ਤੂੰ ਕਰਦਾ ਹੈ? ਉਸ ਕਹਿਆ ਜੀ ਪਾਪ ਉਤਾਰਨੇ ਨੂੰ ਜਾਈਦਾ ਹੈ ।
੩. ਸੰਤਾਂ ਕਹਿਆ ਭਾਈ ਸਰਬ ਪਾਪ ਕਾ ਮੂਲ ਮਲੀਨ ਪਰਕ੍ਰਿਤਾਂ ਹੈਨ । ਹਿੰਸਾ ਦੁਖਾਉ ਆਦਿਕ, ਸਰਬ ਪਾਪ ਕਰਮ ਇਨ੍ਹਾਂ ਹੀ ਥੀਂ ਉਪਜਦੇ ਹੈਨ ।
੪. ਸੋਈ ਪ੍ਰਕ੍ਰਿਤਾਂ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ਇਹ ਪਾਪ ਰੂਪ ਹੈਨ ।
੫. ਤਿਨਾਂ ਕਾ ਨਿਵਾਰਣ ਸਾਧ ਸੰਗਤ ਕਰ ਹੋਂਦਾ ਹੈ ।
੬. ਤੀਰਥਾਂ ਕਰ ਨਹੀਂ ਹੋਂਦਾ ।
੭. ਜਥਾ ਸਤਿਗੁਰ ਪ੍ਰਮਾਣ ॥
੮. *(ਤੀਰਥ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥ ਤੀਰਥ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥ ਗੁਰ ਗਿਆਨ ਸਾਚਾ ਥਾਨੁ ਤੀਰਥ ਦਸ ਪੁਰਬ ਸਦਾ ਦਸਾਹਰਾ ॥ ਹਉ ਨਾਮੁ ਹਰਿ ਕਾ ਸਦਾ ਜਾਚਉ ਦੇਹੁ ਪ੍ਰਭ ਧਰਣੀਧਰਾ ॥ ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮ ਦਾਰੂ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥*

[1] Srī Gurū Nānak Dev Jī, *Rāg Tilang p.722*

ਗੁਰ ਵਾਕੁ ਨਿਰਮਲ ਸਦਾ ਚਾਨਣੁ ਨਿਤ ਸਾਚੁ ਤੀਰਥ ਮਜਨਾ ॥ ੧ ॥)

Sākhī

1. Prior to beginning a *tīrath yātrā*[1] one Sādhū came to the Saint (Dādū Dayāl[2]) to bid farewell.
2. Sant Dayāl asked the Sādhū compassionately 'Brother for what reason are you going away to revere *tīraths*?' He replied 'For the sake of removing my sins'.
3. The Saint said 'Brother, the root of all sins is the filth producing natural disposition. Violence, suffering, and many sinful actions are constantly produced by it.
4. The natural disposition is the vice producing form, creating *kām, krodh, lobh, moh,* and *hankār*.
5. These can be prevented from occuring by attending the congregation of Saints.
6. Tīraths cannot bring this about.'
7. An illustrative proof from Satigurū –
   'Go and bathe at the pilgrimage site of Nām.
   This pilgrimage site is the knowledge of the inner self obtained through contemplating the Shabad.
   The spiritual wisdom given by the Gurū is the true pilgrimage site, where the ten festivals are always observed.
   I constantly beg for the Name of Hari, grant it God, sustainer of the earth.
   The world is sick and the Nām is the medicine. Without truth, filth remains attached.

[1] This is a pilgrimage to sacred shrines for the sake of removing one's accumulated sin. The literal meaning of the word *tīrath* is a crossing point, indicating its function as the means by which an individual can cross over the 'ocean' of worldly existence.

[2] Dādū Dayāl was the founder of the Dādūpānthī order. He propogated a form of *nirguṇa bhakti* that was very similar to the Kabīr Panth. A large compilation of his teaching exists called the *Bāṇī*. Later Dādūpānthīs including Gopāl Dās compiled the poems of other like-minded mystics into volumes such as the *Savrangi* written in 1627 which contains the *shabads* of Srī Gurū Nānak Dev, Kabīr, Nāmdev, Gorakh, Dādū, and many other Bhagat and Sufi saints. In the *Parchīān Sevā Dās Udāsī* there is an account of Srī Gurū Gobind Singh Jī visiting the main Dādū shrine at Nārāyaṇ in Rājasthān. He is said to have debated with Mahant Jait Rām, a pacifist. In response to this some Dādūpānthīs became *shastardhārī* and were called 'Khālsā'. To this day the order continues in both *grihasthī* and *sannyās* forms.

The Gurū's pure teaching is ever illuminated (and) everyday bathing happens at this true tīrath.[1]

Commentary

The teaching presented here is not 'do not perform this empty and superstitious ritual' but rather 'why perform this when it leaves your natural disposition unchanged?' The implication of the first statement would have been to invest religious practice with deeper sentiment. The intention of the latter statement of Dādū Dayāl is to challenge the fundamental value of such practice. The teaching encourages us to change our natural disposition. Engaging in a vicious circle of accumulating 'sins' and then atoning for them leaves the inner condition forever unchanged. Instead internalise the search for purity.

85. The Value of Tīraths

ਪ੍ਰਸ਼ਨ ੧. ਸਾਧ ਪੁਛਿਆ ਜੀ ਫਿਰ ਤੀਰਥਾਂ ਦੀ ਮਹਿਮਾਂ ਕਿਉਂ ਆਈ ਹੈ?

Question 1. A Sādhū enquired 'Sir, then why is there such praise of tīraths'?

ਉਤਰ ੧. ਸਾਧ ਸੰਤ ਉਥੇ ਵਸਦੇ ਬੈਠਦੇ ਹੈਨ, ਜੋ ਨਿਰਮਲ ਨਿਰਭੈ ਪੁੰਨ ਅਸਥਾਨ ਹੋਂਦੇ ਹੈਨ ।
੨. ਤਿਨਾਂ ਦਾ ਦਰਸ਼ਨ ਅਰ ਭੇਟਾ ਕਰਕੇ ਜਾਤ੍ਰਾ ਸਫਲ ਹੋਂਦੀ ਹੈ ।

Answer
1. Settled and residing at these places are the Sādhūs and Saints; that place comes into existence through their purity, fearlessness and good actions.
2. Your *yātrā* becomes fruitful through taking their *darshan* and giving to them offerings.

Commentary

ਜਿਥੈ ਬੈਸਨਿ ਸਾਧ ਜਨ ਸੋ ਥਾਨੁ ਸੁਹੰਦਾ ॥

[1] Srī Gurū Nānak Dev Jī, *Rāg Dhanāsrī p.687*

Wherever the Saints reside that location possesses great beauty

Srī Gurū Arjan Dev Jī, *Gaurī Kī Vār p.319*

A *tīrath* is a sacred site at which one performs ritual bathing for the purpose of *karmic* purification. Performing *ishnān* (bathing) at the site is believed to diminish or destroy the demerit (*pāp*) accumulated through performing bad *karam*-s. Making a pilgrimage (*yātrā*) to these places is considered an important part of one's religious duty. Dādū Dayāl's understanding of the *tīrath* is in fact a return to the word's direct etymology. Literally a *tīrath* is a 'crossing point', suggestive of its function as a means by which to traverse the 'ocean' of worldly existence. For Dādū Dayāl the supreme crossing point is situated in the association with the Saints. The most sacred of locations has now become the Sādh Sangat. No longer is the *tīrath*'s function merely to appease one's inner condition through the performance of purifying meritous action (*punya*). One is required to permanently and radically alter the inner condition. This teaching rejects the soteriology of earlier schools of thought, such as the Mīmāṃsā, which argues that *mukti* can be achieved through the performance of prescribed actions[1]. Only the knowledge of Braham acquired through the Saints enables one to 'cross over'. For this reason Gurbāṇī states that wherever the lotus feet of the Saints reside that becomes a place of supreme purity. Srī Gurū Rām Dās Jī explains how even the most sacred locations strive for this association:

ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ ਤੇ ਕਰਹਿ ਉਦਮੁ ਧੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ ॥

The Gangā, Yamunā, Godāvarī and Sarasvatī rivers strive
for the dust of the feet of the Saints

Srī Gurū Rām Dās Jī, *Rāg Malār p.1263*

[1] For the two major schools of Mīmāṃsā, of Kumārila Bhaṭṭa and Prabhākar, the performance of Vedic prescribed ritual causes liberation from the cycle of birth. Both schools enumerate three kinds of ritual action; regular (*nitya*), occasional (*naimitika*) and desired (*kāmya*). A desired ritual is performed with full knowledge of the positive consequence it will bring to the individual. Yet the performance of regular and occasional actions does not produce any tangible positive outcome. According to Prabhākar, both types of action are obligatory Vedic injunctions. Therefore one should perform them with the knowledge that failing to do so will accumulate sin. Kumārila Bhaṭṭa on the other hand argues that the performance of regular and occasional rituals destroys the demerit accumulated through sin.

Thus Prayāg, the most important *tīrath* and site of the Kumbh Melā, is considered less the confluence of sacred rivers and more the great confluence of the Saints. Sant Sher Singh Nirmalā has explained that for the Saṃpradāyas, attendance, *prachār* and *shāhī ishnān* at the Kumbh Melā have always been considered a great blessing. They attend to provide *sādhsang* and *gyān* for the earnest seekers, to benefit from the convergence of all the Saints, and to experience the *sangam* of the Saints *foot dust* within this divine confluence. As Gosvāmī Tulsī Dās Jī has explained:

मुद मंगलमय संत समाजू । जो जग जंगम तीरथराजू ॥

The delightful and joyous congregation of Saints is the moving Prayāg (the king of tīraths)

Srī Rāmcharitmānas, Bāl Kāṇḍ 1.4

ਇਤਿ ਸ੍ਰੀ ਬਬੇਕ ਸਾਰ ਸਮਾਪਤੰ ।

Here concludes Srī Bibeksār

ਬੰਧਨ ਖੋਲਨਿ ਸੰਤ ਦੂਤ ਸਭਿ ਜਾਹਿ ਛਪਿ

The Saint is the liberating envoy who removes the bondage of others

Glossary

Adhyātam	Pertaining to the Ātmā; located within the mind.
Advaita, Advaitavād	Literal meaning is 'not dual', non-dualism; the philosophy formalised by Srī Ādī Sankarāchārya in the 8th Century and developed over successive centuries.
Ananya	Non-different, identical, exclusive.
Antaḥkaraṇ	Literally the 'inner organ', the mind.
Ātmā	The Self, the singular reality defined as existence, consciousness and bliss.
Avatār	Literal meaning is 'descent'. The partial or complete manifestation of Bhagvān in His creation as a living being.
Bhagat	The one who performs *bhagti* or spiritual practice.
Bhagvān, Bhagvant	Literal meaning is 'possessor of greatness'. Both terms are synonymous with Parameshvar, emphasising His 'personal' *saguṇa* form of Braham. This title refers to His possession of the six *bhag*-s or qualities of 'greatness'; i) glory (*yashas*) ii) splendour (*shrī*) iii) sovereignty (*aishvarya*) iv) righteousness (*dharam*) v) knowledge (*gyān*) and vi) detachment (*vairāgya*).
Bhajan	Devotional singing; devotional service to Hari.
Bhakti	From the Sanskrit root *bhaj* meaning to possess, to belong, to serve; spiritual practice characterised by an intense loving desire for and dependence upon the Beloved; devotion.
Bhekh	From the Sanskrit term *bhes* meaning appearance, outer form, clothes; a religious order.
Braham	From the Sanskrit root *brah* meaning 'to expand', the singular reality defined as existence, consciousness and bliss, that which expands thus both *nirguṇa* and *saguṇa*.
Brahamlīn	Literal meaning is 'immersed in Braham'; the death of a Jivanmukta's body.
Brahamgyānī	Literal meaning is the Knower of Braham; the one who has reached the *turiyā* state and is Jīvanmukta.
Budhi	Intelligence; a component within the *antaḥkaraṇ* made of the *sattvaguṇa* quality of *prakṛti*.
Chelā	The initiated disciple of a Gurū.
Chetan, Chaitanya	Unconditioned consciousness; intelligence; sentience.

Chidābhās	Literal meaning is 'consciousness reflection', the reflection of the consciousness of Ātmā in the *budhi* made of *sattvik prakṛti.*
Darshan	From the Sanskrit root *drsh* meaning 'to look' or 'to view'; direct knowledge of the Self, precept and its resultant experience; the six traditional philosophical systems namely *Sāṃkhya, Yog, Nyāya, Vaiseshika, Mīmāṃsā* and *Vedānta.*
Devtā, Deva	A divine being, a demigod.
Dharamsālā	A lodge for pilgrims and Sādhūs providing food and religious instruction.
Dharam	Righteousness; religiosity; duty; virtue; obligatory codes.
Dīkshā	Initiation.
Fakīr	An ascetic; a Sufi.
Grihastha	From the Sanskrit root *grih* meaning 'house', a householder meaning a married person engaged in raising a family.
Gurmantra	A sacred phrase given by the Gurū to be meditated upon by the disciple.
Gurmat	Literally 'thought of the Gurū'; the collected teachings of the Gurū.
Gyānī	Literally 'one possessing knowledge'; in the context of 18th Century Sikh literature it refers to a Brahamgyānī.
Harī	See 'Bhagvān'; Mahāvishṇū and in Avatār form.
Ishṭadev	Beloved deity or Lord, one's focus of devotion.
Īshvar, Parameshvar	Literal meaning 'supreme controller' in reference to the control He has over everything including Māyā; *saguṇa* Braham
Jagiyāsī	A seeker of knowledge.
Jīva Ātmā, Jīva	The individual self; the reflection of Ātmā in avidyā producing the sense of autonomy and doership; a sentient, living being.
Jñāna	Transliteration of the Sanskrit term for 'knowledge' pronounced *jyān.*
Jyotshi	An astrologer.
Karam	The Sanskrit root of the word is 'kr' meaning 'to act' or 'to do'. The term encompasses both the action itself and its inevitable consequence (*phal*) that may take lifetimes to come to fruition.
Kathā	Discussion; exegesis; narration.
Kīrtan	Symbolic worship in the form of devotional singing. One of the nine forms of *bhakti* elucidated in the Srīmad Bhāgvat Purāṇa.

Kūṭasth	Literally 'immovable' signifying the immutable *chetan* that is the unchanging substratum on which the subtle and gross bodies of the Jīva are superimposed.
Lakshaṇa	A defining characteristic.
Mahant	The spiritual and temporal director of an āshram or shrine.
Maryādā	Conduct, an ethical code, a form of *vidhi* in the context Sikh worship.
Māyā	Braham's potency that gives rise to creation, constituted by the three *guṇa*-s, synonymous with *prakṛti*; veiling ignorance at the level of the Jīva Ātmā.
Mukti, Mokh, Moksh	Literally liberation, referring to release from the cycle of rebirth and in this context, the knowledge of Braham.
Nirguṇa	Literally 'without quality'; Parmātmā.
Panth	A path; the process culminating in knowledge of God.
Paraṃprā	Lineage, tradition.
Pārbraham, Parmātmā	Braham with and without *guṇa-s* or attributes. *Saguṇa* or 'with qualities' includes personality and form. *Nirguṇa* or 'without qualities' means the essential nature of *satchitānand.*
Prachār	In this context the propagation of the Gurūs teaching.
Prakṛti	Māyā; insentient matter; process of evolution.
Prāṇ	The life force or vital energy, referring to the airs that pervade and control the body's physiological function.
Prasād, Prasantā	Blessing, eligibility to have the knowledge of Braham, satisfaction, purity of heart, happiness.
Sādhana	A discipline or practice adopted in order to achieve a specified goal; the means for bringing forth knowledge of ultimate truth.
Sādhū	One who performs *sādhana*; a seeker who has taken the vow of *sannyās* formally or informally.
Samādh	A shrine commemorating a Saint. Generally there are four types; *pūran, pushpa, simrat* and *nām.*
Saṃsāra	The nature of worldly existence including individuation and the cycle of birth and death.
Sannyās	The vow of renunciation; the fourth life-stage for twice born Hindūs.
Sant	One who has obtained, or is advanced in working toward, knowledge of Braham. He or she becomes a model for other seekers whether through teachings or by example.

Saguṇa — Literally 'with qualities'; Braham endowed with attributes.

Sat Chit Ānand — The inherent nature of *nirguṇa* Braham as Existence-Consciousness-Bliss.

Satigurū — Literally 'True Gurū'; depending on the context can mean the physically manifested Gurū whether in human or sound form or Īshvar, both of which are non-different in essence.

Sehajdhārī — A disciple of the Gurū who is not initiated into the *Khālsā*.

Seli Ṭopi — A hat and cord originally worn by Srī Gurū Nānak Dev Jī, once worn by Sehajdhārī Sādhūs.

Sevā, Sevak — Selfless service; the performer of selfless service.

Sidhānt — A doctrine, a teaching based upon demonstration of its result; an established conclusion.

Tattva — Literally *tat* or 'that' and the suffix *tva* or 'ness' meaning 'thatness'; reality; thing; object.

Upāsanā — Literally 'mentally seated in that which is higher', it is the symbol-oriented mental activity focused upon Braham in which there is an awareness of the meditator, the sustained meditation and that which is meditated upon.

Updesh — Teaching; the philosophy contained in the collected teachings.

Vaishṇav — A devotee of Vishṇu; a devotee of His specific avatārs, usually Srī Krishṇa or Srī Rām.

Varaṇāshram Dharam — The religious, ethical and social model of duty based upon both 'varaṇ' meaning 'colour' or caste and 'āshram' meaning life stage. The four varaṇs are *Brāhman, Kshatriya, Vaishya* and *Shudra*. The four āshrams are *Brahmachari, Grihasthi, Vanprasthi* and *Sannyāsi*.

Virakat — Literally 'to be changed in colour' meaning to have a detached disposition, being indifferent to the world.

Vāsnā — *Vāsnā* is the internal cause of a strong psychological motivation which considers neither its prior nor consequent implications.

Vichār — Deliberating upon the Gurū's teaching through the process of *sravaṇ, manan* and *nidhidhyāsan*.

Vritti — From *vṛt* meaning 'to turn' or 'to move' meaning modification or fluctuation.

Yuga — An era measured in *deva* years. The eras move in order through Satya, Tretā, Dvāpur to Kali yug. Presently the world is in the last 'dark' era. It is the shortest, lasting 432,000 human years.

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